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# International Journal of Religious Education

*Official Publication of*

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Published Monthly, Except August, by the International Council of Religious Education, Publication Office, 404 N. Wesley Avenue, Mount Morris, Illinois. Address all communications to the Editorial Office, 22nd Floor, 203 North Wabash Avenue, Chicago, Illinois. Eentered as second-class matter January 6, 1932, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized January 6, 1932. Subscription rates: One year, $1.25. Pastor's special rate, $1.00. Three subscriptions in one order, $1.00 each. Clubs of five or more copies to one address, 90 cents each. Single copy, 15 cents. Prices rates to foreign countries.


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*Orlando Rouland* *Photo, Juley; © Dorr News Service*

"CHRIST WITH A SMILE"

*IN this new portrayal of the Christ, the artist has endeavored to show preeminently his human qualities and his love for children as manifest in the little group gathered around him. The distant sea, with the sunlight on the water making a halo around Christ's head, the olive tree, and the flock of sheep are suggestive details for interpretation. It is an interesting modern conception of "Christ with a Smile."*

# EDITORIAL

## The House or the Experiences in It?

HE said he and his family had once lived in a comparatively fine house. They were within two thousand dollars of having it paid for, when he lost his job and then soon lost the house. Now they live in an old house with few conveniences. He has a job again, and sometimes he and his wife talk of moving, but the children strongly object. Said he, very seriously, as we walked to work one morning, "I've come to the conclusion that it isn't so much the house you live in as it is the life in the house."

What profundity! And the conclusion came out of his own experience! No one will argue the point—"not so much the house as the life in the house." Everyone will agree that this is true. But how many *act* as if it is true? In these years there are thousands who lack even the real necessities of life, and they have reason to object to the restraints placed upon them by our present social conditions. But how many complainers are there among those who feel the lack only of *luxuries?* How many are centering attention upon their shortage of the less important material goods and forgetting entirely the opportunities for the rich experience of human fellowship all about them?

Now, let no one misunderstand. It is just as possible for the person with an abundance of goods to be blind to the finer values of life as it is for him who lives in poverty. There are those whose incomes the depression has not *seriously* affected who seem largely insensitive to the narrowness of their own existences. Their minds remain in a groove; their old prejudices abide; they decline to admit, or even to consider, that their thought-patterns may be outworn. Even though not wealthy, they are satiated with comfort, and their experience is limited. They are too largely satisfied with the world as it is, and are little interested in any far-reaching changes.

But, to come back to those whose financial condition is seriously impaired, how have they responded? A friend said of one family, "As their income was reduced, they had sense enough to give up those things that were of least importance. They clung to cultural opportunities. The time came when they had no car in which to ride to church, *but they still went to church.*" A girl in a big city was entirely without work for a time, and then got a job at three dollars a week. Sometimes she makes thirty-five cents extra. Does she complain? She does not! She feels sorry for those who have less.

Would that one could be sure that all who are handicapped by lack of material luxuries and necessities would come out on top *in their minds and souls!* But thousands are being "dwarfed into stupidity"; they are becoming indifferent and calloused; they are giving up. Here is a task for the church: It may be unable to provide a house, but it can do something for the experience in the house.

". . . it isn't so much the house you live in as it is the life in the house."

## Is This Indoctrination?

EDUCATORS are reviving the old controversy of indoctrination versus freedom in education. As our social problems become more critical, the schoolman asks himself the question: What is to be the function of the school in relation to such issues? Among many progressive leaders there is general agreement that some form of partisanship is inevitable and that educators cannot remain neutral. The teacher determines the general direction of the learning process. He is loyal to certain abiding values and ideals of human welfare. When issues of justice and injustice, goodwill and hatred arise, he cannot be silent. To avoid these issues or to remain silent would be to give comfort to the enemy. There can be no compromise between good and evil.

But in thus giving general direction to the educative process, a progressive will avoid the dogmatic transmission of a fixed doctrine of social change. Rather will he seek to make the learner ever critical of the best knowledge of the day and think of progress thus far as but a stepping stone to greater advance.

There is a kind of indoctrination which goes beyond dogmatic transmission and frankly withholds and conceals or distorts facts which are needed by the student of social problems. On the other hand, the progressive leader guides the learner in uncovering facts that are germane to the solution of problems that affect social welfare.

Moreover, having located the human values involved, he is partial to the method of science in analyzing and interpreting the facts. He has infinite faith in relying upon the intelligence of the seeker after truth. He who is concerned with propaganda reveals a thoroughgoing distrust of human intelligence. In order to be sure that his message may be accepted he is inclined to check free discussion, to do the thinking for the learner and to make his decisions for him.

Those who insist on a doctrinaire attitude have little or no regard for the rights of persons. Blind obedience becomes a chief virtue. Opposed to such a leader, stand those who insist that the learner shall make certain choices for himself based on freedom in a study of all the facts. Free discussion and self-reliance are encouraged. There is a genuine respect for personality.

From one point of view, all education is indoctrination. It is guidance of the learner in becoming what he now is not. But it is one thing to indoctrinate in attitudes, purposes, and values in such a way that the learner has no choice in moving toward the goals of education. It is quite another thing to lead the learner into explorations of areas that are socially significant and affect human kind for weal or woe and then guide him to use the method of science, to be true to himself, and hold him responsible for the consequences of his own decisions. The latter procedure is not indoctrination and we might better confine the use of the term to what has been described as the opposite method.

# The Church Presses On

FIVE years of economic chaos and social change have subjected all institutions to a terrific strain. These times have revealed the marvelous institutional vitality and persistence of the church. Probably no other institutions have weathered the siege as well, on the whole, as churches. Programs have been curtailed, staffs reduced, and budgets cruelly cut. Yet an amazing proportion of churches are still going concerns. The church presses on!

This has been its history for nineteen centuries. Surviving the rise and fall of successive political, economic, and social systems, with marvelous power of survival, adaptation, and recovery, the church represents a unique institutional vitality. In adapting itself to a changing social order, the church has itself undergone many transformations. It exists today in an almost infinite variety of forms and types. The price of its survival has been this variety and adaptability. But it always pays that price. The church presses on!

Will the church survive the present changes in intellectual, economic, and social life? If history teaches anything, the answer is an emphatic affirmative. But the church will persist and press on into the new day at a cost such as it has always paid. It will transform itself from within so as to keep pace with changing society and meet ever new needs and conditions.

How will the church be affected by the gradual assumption on the part of the state and secular agencies of the benevolences and compassionate ministries to human suffering and want which have been so large a part of the vital function of the church? Will the achievement of economic and social security, eliminating charity, also eliminate the church? Can the church-related college continue much longer to maintain a real place for the church in the realm of higher education against the rise of the public junior college and the extension of other state schools? Can churches, which for generations have constituted a divisive force in most American communities, survive the development of a much-needed community spirit and consciousness? Can the church survive growing conflict within its own ranks over the possible implications of the gospel with respect to social reconstruction? Has "religious education" about petered out? Or is it still waiting to be really tried? What is to become of the Sunday school? Will the church absorb it? Or will it absorb the church and convert the whole program into Christian education? Is evangelism dead? Will the great radio preacher ultimately eliminate the small-town pulpiteer?

Not one of the above questions is merely rhetorical. Scores of such questions must and will be faced by the church in our generation. In finding the answer to them, the church will undergo many changes. We are moving into one of the great creative periods in church history. The church has succeeded pretty well in saving itself out of the institutional wreckage of the depression. It must now demonstrate that it was worth saving. It must set itself the task of interpreting the full meaning of the Christian gospel and applying it both to the fundamental needs of the individual and to the social order in which as individuals we all share. A church that can save only itself is not worth saving. The church, having survived, must courageously face its unfinished task. The church presses on!

In February, 1933, the International Council of Religious Education, out of a thorough study participated in by its constituent units, adopted a four-year emphasis "Christ in the Life of Today." This theme was to be worked out in four successive areas: the home, the church, the community, the world. The home emphasis now under way is winning widespread participation and exerting a profound influence. Our churches will not again settle back into such general indifference regarding the Christian educational responsibility of the home. At its meeting in February, the International Council voted enthusiastically to continue this emphasis on the home and plans are being made for so doing.

But the critical and changing situation which the church is facing was also recognized. The church emphasis is timely and greatly needed, so a committee was appointed to make speedy and definite plans for making the church emphasis effective. The detailed plans will soon be forthcoming in bulletins and articles. The emphasis begins next September.

The committee is laying plans to encourage every local church to evaluate its program in the light of changing conditions, to reconsider its task and its resources for carrying out that task, and to undertake plans for improvement and adjustment which will enable it to press on into the new day with clarity of vision and purpose, and with effective methods and program. The slogan for the emphasis is—

"The Church Presses On!"

# Make Us Teachers of the Balanced Life

A PRAYER BY PARENTS

*O GOD, enable us parents to be teachers of the balanced life to these our children.*

*May we guide them to be strong, but so strong as not to need to be brutal.*

*Enable us to help them to be gentle, sympathetic, and unselfish, but never sentimental or soft.*

*Help us to make them thoughtful without being morose.*

*May we lead them to be active without becoming superficial.*

*Grant that we teach them how to be happy and wisely employed when they are alone, but save them from seeking solitude in order to avoid the demands of social life.*

*May we guide them wisely into the delights of social fellowship, but forbid that they should come to depend entirely upon others for successful living.*

*Grant that our children may love their home, but not be restricted to it; that they have deep convictions, but not prejudices; that they be economical but not miserly, and generous without being spendthrifts; that they learn patience apart from indolence, and to be eager and ambitious without being rash.*

*May we teach them to find thee, their God, in the busy rush of life, in the movements of history, in the glories of nature, but also in the secret place of their own thoughts and hopes. Amen.*

—*P. R. H.*

# I Heard the Carillon

*By* J. Stuart Innerst*

I LEFT the subway at Broadway and 116th Street, and hurried in the direction of the Riverside Church to hear the carillon. I knew the concert had begun and herefore listened eagerly to hear the first stray note. Finally I came within a block of the carillon tower, where he music should have been heard with ease. But I had ıot reckoned with the traffic. It was only with effort that ›ne could follow the melody, and at times it was com›letely blotted out by the rush of cars. Some particularly ine strain would be punctuated with the honk of a horn, ›r the screeching of brakes.

Suddenly it occurred to me that I could hear it without hese annoying distractions in the quadrangle of Union Theological Seminary. I hastened over and as soon as I stepped into the enclosure I heard the peal of the chimes with all the conflicting noises shut out. Here in complete solitude, amid gray academic walls, the concert could be enjoyed to the utmost.

As I listened and reflected on this experience it unfolded as a parable of life. To the motorists speeding by on Riverside Drive, there was no carillon music. The concert was completely wasted on them. They were sitting behind humming motors with their thoughts riveted on the dead level of the earth. The music came from another world, symbolized by that shaft of stone raising its head far above the busy activity of the streets.

The bells chimed forth the familiar melody of "Adeste Fideles," but the heedless cars rushed on. Doubtless there were hearts bowed with grief and loneliness in that endless procession of human traffic. There were lives overwhelmed with anxiety, bitterness, and despair. Their restless spirits might have been soothed by the music of the chimes. "Without money and without price" they could have enjoyed it. It might have recalled them to some noble purpose which was smothered in the hectic rush of getting and going. It might have lifted them above the littlenesses of life that make it stale and sordid.

I had just come from a matinee where I saw "Another Language." Nine of the eleven members in that middle-class urban family spoke the language of the trivial, the mediocre, the vulgar. Two spoke another language, that of culture and refinement, and were consequently misunderstood. As there were two languages in that home, so there were two languages round about me. The traffic of Riverside Drive spoke the vernacular with which we are all familiar—the lingo of the market place, of "speed and sport and speculation," of change and decay. But the carillon spoke "another language"—the language of the arts and religion, of values which are abiding.

Our generation is in peril of knowing all too well the language of Riverside Drive, while it neglects that of the carillon. The one drowns the other out. Amid the shrieking of the unimportant, we miss the silver music of the important. That higher language of the carillon we shall not be able to hear in the frantic rush of our speedways. It is possible, of course, to catch a note of it now and again. But if we are to enjoy it completely, it is necessary to retreat to some solitary place where the distractions of the street are excluded. We must escape from the lower jarring noises if the higher soothing music is to be heard. And if we take the time thus to escape, it may be that even in the clatter of Broadway we can still hear the carillon *deep within us.*

We can take a lesson from motoring. The motorist knows that he must occasionally drive out of traffic and take on a fresh quantity of fuel and oil. The faster and the farther he drives, the more frequently must he do that. The needs of his car he respects, but the needs of his spirit too often are slighted. He knows how to break records for speed and endurance, but he does not know how to possess his soul in quietness. What men need in this hour of stress is clarity of vision, serenity of spirit, confidence, and courage. But these qualities of life come to those who mingle with their service, times of solitude and prayer. They are cultivated at times when the soul is alone with God.

As I stood in the Union quadrangle, delighted with the music and reflecting upon these matters, a group of dirty street urchins dashed through the driveway and began football scrimmage on the circular plot of grass. They seemed fairly bewildered with this wonderful discovery only a hundred feet from Broadway. My first impulse was to do what the caretaker would have done had he been present. But I could not muster the courage to destroy their gleeful sport, for the soft turf must have felt good to these children of the city streets.

Moreover, they were doing me a service, even if they did again interrupt the concert. They reminded me of the great masses who were deprived of the privileges which were mine. I needed to be roused from the smug enjoyment of that hour and made to realize that I was a member of a society which still condemns vast multitudes to live upon the husks of mere existence. There I was, finding shelter from the distractions of the city streets to nourish the spirit on the higher values of life, while round about me were several millions of my fellow men limited to "the meat which perisheth."

One felt anew that Christianity dare not lose itself in Gothic architecture up by Grant's tomb; it has a service to render on the lower East side. To be sure, it needs all that art, architecture, and music can supply to embody and declare its message. But still there are dirty little children to remind us that while meditation has its place, it must issue in dedication; that the end of worship must be the beginning of service. While the quiet place of retreat and a confused and bewildered world each has its own qualities, neither can be separated completely from the other, for, in a sense, they are one. To worshiping congregations comes the summons of a humanity sunk in poverty and strife. The hours of infilling must be matched with days of outpouring, and each be enriched thereby.

The crisis through which we are passing demands Christians who embody in their lives this rhythmic movement between quiet and activity. To minister effectively to their age they must have times when God's "still dews of quietness" come upon them, and then go forth to happy hours of self-effacing service.

*Minister, First United Brethren Church, Westerville, Ohio.

Pacific School of Religion

*How to Use*

# The Pacific Naval Maneuvers

## *in Christian Education*

*By* FORREST L. KNAPP

IN "What Are the Facts?" printed on the opposite page, there appears a report of the maneuvers of the United States fleet, scheduled to be held in the Pacific in May and June.

Here are some opinions regarding the situation with respect to the relation of the United States and Japan. They are taken from the March, 1935, issue of *Peace Action*, published by the National Council for Prevention of War.

"The February issue of *Current History* has as its leading article, 'Why Fight Japan?' by George F. Sokolsky. Mr. Sokolsky begins his article as follows: 'Europeans have come to regard war between the United States and Japan as inevitable. Soviet Russia, since 1924, has predicated her Far Eastern policy upon the assumption that such a war would ultimately occur.' He adds that Japanese fear, as Dr. Beard does, that failure of re-employment plans here would result in war.

"The proposed expenditure of more than $1,000,000,000 this year on the army and navy for purely military purposes is in no true sense for 'national defense.' It is a calculated threat aimed at Japan. Never did the war profiteers show their power to greater effect than by this program *during* the Nye Investigation, at the very time when their vast profits by fomenting war fears are being exposed.

"The refusal of our Government to join with Japan in seeking a 50 per cent cut in navies with the total abolition of battleships and aircraft carriers—we must add submarines and bombing planes to the junk—can be explained only as part of the same program of intimidation, a program that is dangerous, costly, and, because of false psychology, doomed to fail.

"Our moving picture theaters, under direction from some influential source, seem deliberately to be stirring up a war spirit towards Japan. Ask your sons and daughters about it.

"Dr. Charles A. Beard in the February *Scribner's* in an article entitled 'National Politics and War,' ends on this note: 'This is not saying that President Roosevelt will deliberately plunge the country into a Pacific War in his efforts to escape the economic crisis. There will be an "incident," a "provocation." Incidents and provocations are of almost daily occurrence. . . . Confronted by the difficulties of a deepening domestic crisis and by the comparative ease of a foreign war, what will President Roosevelt do? Judging by the past history of American politicians, he will choose the latter, or perhaps it would be more accurate to say, amid powerful conflicting emotions he will "stumble into" the latter. The Jeffersonian Party gave the nation the War of 1812, the Mexican War, and its participation in the World War. The Pacific War awaits.'"

If we want peace, we must not expect war; but if there is as much need for care in our relations with Japan in order to prevent war as these opinions would suggest, it seems important that every person concerned for peace shall do all that he can to interpret such events as the Pacific Naval Maneuvers on the basis of Christian ideals. At least it behooves the people of the church to give the subject studied consideration. War is terrible, and the forces which bring it about often seem entirely beyond our control. As individuals and groups we feel helpless. Nevertheless, if Christians do not do whatever they can do, little will be done. Moreover, if even a small minority of Christians will become active, they can exert an influence. The purpose of this article is to offer some suggestions which may be used by groups of young people and adults with respect to the maneuvers of the United States Navy in the Pacific.

*First*, such groups might plan to give a Sunday in May to the study of the problem. May 5 might be chosen because the sooner something is done, the more influence it may have. Even though the maneuvers already have been begun, there can be value in group thinking regarding the matter, and any action that is taken may help to shorten the period of the maneuvers or to prevent similar practices in the future. In making the plans for the study of the problem, it will be best if the leader can consult the entire group before setting aside the regular program for the Sunday chosen.

*Second*, source materials should be secured. The following are suggested:

*World Affairs Pamphlet No. 6*, Foreign Policy Association, New York. Price, 25c.

*International Affairs*, March-April, 1935. (Published in London.)

The March numbers for 1934 and 1935 of *Pacific Affairs*, published by The Institute of Pacific Relations, 129 East 52nd Street, New York.

*Public Policy Pamphlet No. 14*, University of Chicago Press, Chicago, Illinois. Price, 25c.

Some of these materials, and others, may be available in the local public libraries or in private libraries.

*Third*, assign references in the available source materials to members of the group for review and report to the group. Also ask some one to come to the meeting of the group prepared with a map to show the territory to be covered by the "war game." Ask another to be ready to report on significant previous relationships between the United States and Japan. Some information on this last point no doubt can be secured in the public library or in public school history books.

*Fourth*, when the group meets, receive the reports from the members to whom assignments were made.

*Fifth*, list on a blackboard, in parallel columns, possible reasons for and reasons against the Navy maneuvers. (If time is short, this may be omitted.) Some of the items of the lists will grow out of the reports previously made and some will be suggested by members of the group on the basis of their own thinking.

*Sixth*, list on the blackboard the steps the group and individual members of the group might take. The steps might be such as the following:

Request the minister to preach on Japanese-American relations.

Plan a forum on Japanese-American relations.

Plan "peace maneuvers" in the community. The peace maneuvers might include a one- or two-day institute in the community with outstanding speakers, and it might also include a parade in the interest of peace.

Write or wire to the President of the United States, the Secretary of State, your senators, the Chairman of the Foreign Relations Committee of the Senate, and the Secretary of the Navy. (If telegrams can keep the United States out of the World Court, they might also keep us out of war.)

*Seventh*, discuss the merits of each of the proposed steps.

*Eighth,* agree upon any steps which all members of the group are willing to have the group take, and leave to individual members of the group the steps to be taken by individuals.

There may be some persons who think that the Navy maneuvers are unobjectionable. There may be others who feel that church groups should take no action with respect to them. Nevertheless, the church and church groups ought to be more aggressive in their education with reference to such matters, and their education should be of a sort that will lead to action, either by individuals or groups or both.

Some further suggestions for possible use by church groups are found in the March, 1935, issue of *Peace Action.* We list them here and commend them for careful consideration:

"Frank facing of the economic difficulties of Japan and China with a view to a better understanding of their problems, . . . .

"Education for the ultimate repeal of the Oriental Exclusion Act, with substitution of the quota basis (Japan's annual quota of immigration would be 185; China's, 105).

"Around the World Goodwill Day, Saturday, May 18, your schools, Sunday schools and churches should devote special attention this year to presenting programs that will promote a friendly attitude towards Oriental countries.

"Vigorous support of the proposal of Senator Thomas of Utah that the cost of one battleship be spent by arrangement with Japan to promote an interchange of students."

It is possible that some time America will be caught in another war. What will Christians have done in advance to prevent it?

# What Are the Facts?

## *About the Navy Maneuvers in the Pacific*

IN September, 1934, the Foreign Policy Association, New York, and the World Peace Foundation, Boston, jointly published a pamphlet[1] on *Conflicts of Policy in the Far East.* The author, George H. Blakeslee, Professor of History and International Relations at Clark University and Counselor to the American Member of the Lytton Commission, summarizes the Japanese-American issues in the following paragraphs:

The most important issues now existing between the United States and Japan arise from differences in regard to (1) the policy toward China, (2) the nonrecognition doctrine, (3) the naval ratios and (4) the statutory exclusion of Japanese from the United States.

The Japanese government and people appear to be convinced that Japan, due to its efficiency and strength, its great interests in China and its position in Eastern Asia, is the only power able to deal intelligently with the problems arising in the Far East. They have accordingly practically demanded that the United States and other Western states should grant them a free hand in regard to China. The United States, however, as well as the other leading states, believes that there would be neither equity nor reason in consenting to a Japanese "guardianship" over China.

The nonrecognition doctrine, in accordance with which the United States and the Assembly of the League have declared their intention not to recognize the state of Manchoukuo, presents an issue between Japan and the United States. But it is also an issue between Japan and the world as a whole.

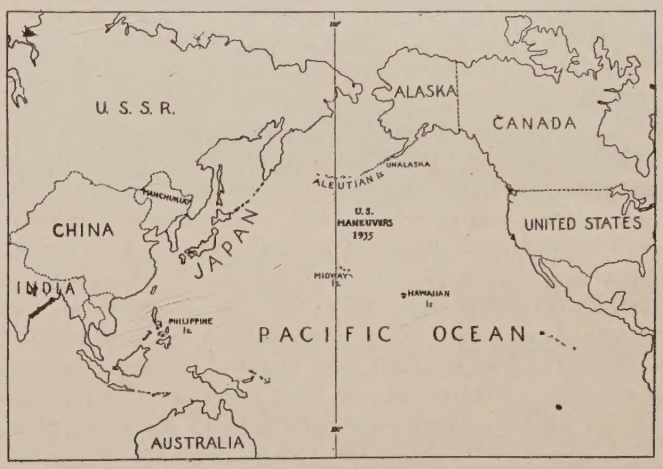
The problem of the naval ratios between Great Britain, the United States and Japan, due to be reconsidered at a conference scheduled for 1935, has aroused keenest discussion between Americans and Japanese, but the issue concerns all the leading naval powers.

The statutory exclusion of the Japanese by the Immigration Act of 1924, except for exempted classes, occasioned a deep sense of injury among the Japanese. While time softens every blow, and other more vital issues have recently attracted their chief attention, the Japanese still resent this action and regard it as a stigma on their race. A movement to place Japanese on the national origins quota, which would permit a relatively few to enter each year—fewer than 200—was gaining strength on the Pacific coast before September, 1931. Should general relations between the United States and Japan show a market improvement, there would be a possibility that the quota basis might be substituted for exclusion. Such a change would be especially gratifying to the Japanese (pp. 45-46).

### Is This Another Japanese-American Issue?

Under the headline "U.S. Fleet to Hold Wide Pacific Game—Greatest of Armadas Will Go Close to Siberia and Have Base on Midway Island," the *New York Times* of December 30, 1934, gives the story, under a Los Angeles date line, of the spring maneuvers planned by our Navy:

[1]World Affairs Pamphlet, No. 6, 25 cents.




Plans for maneuvers of unparalleled scope by the United States Fleet throughout the Eastern Pacific during the period from May 3 to June 10, 1935, were disclosed last night aboard the fleet flagship *Pennsylvania* by Admiral Joseph M. Reeves, commander in chief.

Scheduled to participate in the far-flung war games, to encompass more than 5,000,000 square miles of Pacific seaways, are 177 surface ships, 477 airplanes of the fleet's high seas air force and the dirigible *Macon.* Approximately 55,000 officers and men will take part.

The vast armada, the largest and most powerful by a wide margin ever assembled under a single command in the world's naval history, will be concentrated in late April in the Pacific Coast's three strategic centers: The San Pedro-San Diego area, San Francisco Bay and Puget Sound. . . .

The main body of the fleet will proceed to Pearl Harbor, Hawaii, whence it will conduct subsequent operations. One expedition will continue to Midway Island, 1,116 miles west of Honolulu, for the establishment of an advanced base. . . .

Under a Washington date line, the *New York Times* of December 30 gives the following:

Plans for the next year's Pacific war games of the United States Navy revealed at Los Angeles are in harmony with the announcement made several months ago by Secretary of the Navy Claude A. Swanson that the 1935 maneuvers would be held in the triangle tipped by Hawaii, Alaska and Puget Sound. . . .

One of those details not reported by the Admiral to the Department but attributed to him in the dispatch from Los Angeles contemplates an expedition to Midway Island, 1,116 miles west of Honolulu, for the establishment of an advance base. . . .

The United States war game will take the fleet nearer to Asia than has previously been attempted in such maneuvers. . . .—Quoted by *Peace Action,* March, 1935, p. 16.

# Rethinking Religious Drama

*By* HELEN ALBRO PARK*

RELIGIOUS drama needs a new emphasis. With some few notable exceptions, the vitality and charm of the old miracle and mystery plays have been sadly lacking in the more recent forms of drama within the church.

In a review of Miss LeGallienne's "Alice in Wonderland," John Mason Brown says: "It is not a dramatization at all, but a sort of super-reading-aloud which in some miraculous manner succeeds in completely visualizing the classic that is being read." This, it seems to me, indicates the form that drama within the church should take, and has taken in some noteworthy cases.

Conversational drama must be confined to the parish house and used for the educational and expressional values it holds for the participants. So-called religious plays, patterned after the secular drama, seldom have congregational value: that is, they do not create an atmosphere out of which the congregation can absorb those qualities conducive to a spiritual experience for the individual.

The religious dramatist of the future must divorce himself from the technic of the stage, and pattern his presentations on the psychology of worship. Contemplation, not action, must be his concern. His pictures, therefore, will become increasingly important. They must, of course, be chancel pictures, not stage pictures. They will be largely symbolic, and they will be fundamental and quietly impressive. They must suggest permanence and continuity; but spiritual, not material, permanence and continuity. Meditation, not plot, must be the problem of his subject matter. He must arrange his material in such a way as to direct the consciousness of the people toward an inner revelation. And, finally and completely, he must strive for beauty. The beauty he achieves may be stark as the cell of a monk, lavish as a jewelled madonna, cold as a stone cross, or warm as communion wine, but it must be real enough to invoke humility and aspiration.

This, you may say, is not drama at all, and you will be right. It is, however, the use of dramatic elements to create a spiritual experience. And this, I believe, will meet a real need of the day, and is, moreover, the unique responsibility of the church. No opportunity should be lost to help people increase their awareness of spiritual values, and to identify their spiritual experiences as such.

What sources will this new type of religious dramatist draw upon for materials? Everything that is good enough. His job will be largely one of selectivity and arrangement. He will use part of a novel, perhaps a chapter, or a theme, but more often only a paragraph or two, such as the following from Hutchinson's *If Winter Comes:*

> Nature was to Sabre in October, and not in spring, poignantly suggestive, deeply mysterious, in her intense and visible occupation. She was enormously busy; but she was serenely busy. She was stripping her house of its deckings, dismantling her habitation to the last and uttermost leaf; but she stripped, dismantled, extinguished, broke away, not in despair, defeat, but in ordered preparation and with exquisite certitude of glory anew. That was October's voice to him; that he apprehended and tingled to it, as the essence of its strange, heavy odours; secret of its veiling mists; whisper of its moisture-laden airs; song of its swollen ditches brooks and runnels. It was not "Take down. It is done." It was "Take down. It is beginning."
>
> October spoke to Sabre of Nature's sublime imperviousness to doubt; of her enormous certainty, old as creations, based in the sure foundations of the world. "Take down. It is beginning."
>
> Sabre had this thought out of October: "You can't walk along lanes or in woods in October and see all this mysterious business going on without knowing perfectly well that this astounding certainty must apply equally to human life. I'd wish the death of any one I loved to be in early autumn. In winter, perhaps, and in spring and summer you can know, cynically, it will pass. But in October—no. Impossible then. And not only death, life. Life as one lives it. You can't, can't feel in autumn that in the lowest depths there is lower yet. You only can feel, know, that the thing will break, that there's an uplift at the bottom of it all. There must be."

He may combine this with a quotation from that eminent scientist, Albert P. Mathews, who says in *The Road of Evolution:*

> The struggle of man with man, of race with race, of country with country, does not lead the human species onward and upward. It is intelligence, and, in later stages, foresight and mutual helpfulness, which have given survival.
>
> There has been a definite order in evolution; we might almost say a definite aim. The goal is liberty. Liberty for what? Is not the answer in every man's conscience? Is it, can it be, anything else than the final liberty of the spirit? Liberty for that part of the immortal consciousness of the universe which is imprisoned within us. Is this great unconscious struggle out of water on to the land, off the land into the air, anything else than the same spirit which every man feels within himself? The goal of evolution—can it be anything else than immortality?

The new dramatist will use the classics. Poetry will be a constant inspiration and challenge to him. Many, many poems will "dramatize" in this new fashion most rewardingly. Sometimes, he will use a poem antiphonally, or responsively. Again, he will use it illustratively. He will use the Bible—with dignity and majesty, and occasionally with reverent humor. The great masters of painting will give him his costumes, his color, his groupings, his processionals. They will teach him focus and movement, and subtlety. And always, he will use music.

Upon what basis can selection be made from all these sources? Again we go back to the psychology of worship, and those things are used which can be arranged in such a way as to induce a spiritual experience on the part of the worshiper.

Practically speaking, the means are at hand for such enterprises. Every community boasts some creative leadership. Time, which is one of the biggest elements in the whole thing, hangs heavy now on many hands. Publishers are gracious with permissions when the use of their materials is not commercial. Our libraries and magazines are storehouses of materials old and new which lend themselves to this kind of arrangement, this "super-reading-aloud."

In the face of this practicality, however, a warning must be sounded. In spite of, or perhaps because of, the simplicity of these kinds of dramatic worship forms, they should not be undertaken without sensitive, artistic, and devoted leadership. Otherwise, they will lack the very qualities which can make them significant.

The following pageant service, "The Quest for God," is a simple example of the principle discussed above. The

*New York City.

*(Continued on page 32)*

# Worship at A North-Woods Shrine

*By* Claude W. Warren
*Minister, Community Church, Land o'Lakes, Wisconsin.*

EMERSON was once asked the question, "Who is the happiest man?" He replied, "The happiest man is he who learns from nature the lesson of worship." Another great nature lover, John Burroughs, once testified that the most beautiful sight he saw in England was a little country church surrounded by noble trees and approached by a shaded lane. "Indeed," said he, "I think it would be tantamount to an astonishing revival of religion if the people would all walk to church on Sunday and walk home again. They would walk away from their worldly cares."

Those of us who live in the North Woods and are in love with the beauty of pine forests have taken these words of Emerson and Burroughs to heart. There is something about the magic and mystery of the pines that lays a spell upon mind and heart of those who roam forest trails in search of the Divine Presence. In imagination, the readers of the *International Journal of Religious Education* are asked to go with us to a shrine in the North Woods, walking through a pine grove in the company of spiritual descendants of the great nature lovers.

We will park our cars along the highway and follow the brown trail that leads to the shrine. How soft the trail is that winds through the grove of jack pine and poplar! It is made of sawdust and broken pieces of rotted logs. We are 1900 feet above sea level, near the watershed where tiny streams divide, some flowing south to the Wisconsin River on their way to the Gulf of Mexico, while others turn northward through upper Michigan to the Ontonagon River and Lake Superior.

In late April or early May the first warm rain washes away the last vestige of frost from the bosom of the earth. Mingled with the sweet breath of the pines is the exquisite perfume of the trailing arbutus, first and sweetest of the spring flowers of the North Woods.

A walk along the brown trail that winds through the pines brings us to a white birch cross erected on an old Norway pine stump with a green background of sturdy balsam and spruce trees. At the foot of the cross is a bed of trailing arbutus. In the foreground lie old pine logs which provide seats for worshipers. At the right of the cross is a blackened pine stump, tragic reminder of a recent forest fire, which serves as an outdoor pulpit.

As we take our seats on a log we hear the familiar strains of "When I Survey the Wondrous Cross," coming from a small organ concealed by the trees back of the cross. As we look at the rustic cross it seems to call us away from the tumult of the world to the "peace which passeth all understanding." Deep is calling unto deep. There is no need to remind us that the Lord is in his holy temple.

At the close of the organ prelude the children's choir, in white surplices, appears through an opening in the trees back of the cross, singing, "Fair are the meadows, fairer still the wood-

*(Continued on page 40)*

# Planning for the Whole Community

*By* Paul D. Eddy

At the recent conference on Crime and Its Prevention held in Washington, D.C., the Christian Church was not officially represented, and yet religion is supposed to be a basic factor in character development. As a last minute effort there was a service on Sunday afternoon preceding the Conference in the Washington Cathedral. Attorney General Cummings, his staff, and some of the delegates attended the service. The Hon. Lewis L. Fawcett, a Justice of the State Supreme Court of Brooklyn, New York, prepared an address for the conference in which he stated:

> More than 4,000 of the 8,000 prisoners to come before me were under twenty-one and only three were members of a Sunday school. I regard our Sunday schools and churches of all faiths as the only effective means for stemming the rise of crime among our youth. Every child is entitled to know God. This country needs the sort of a New Deal which will bring about a Recovery in Moral and Spiritual values.

Apparently other leaders studying the problems of crime do not attach the same importance to the Church and religion that Justice Fawcett does. Perhaps they are more conscious of the failures of the Church than of its achievements in character development. Church leaders should face some of these failures.

1. There are 34,000,000 children and youth reported enrolled in the public schools of the country, but less than fifty percent receive any systematic training in religion of any kind. In 150 years the Sunday church school movement has failed to provide "universal Christian education" in America. Vacation church schools have made some contribution to reaching the unchurched, but the number is comparatively small. Weekday church schools have enrolled from ninety to one hundred percent of the children in a limited number of communities, but the combined efforts of the churches have failed to reach at least 15,000,000 children and youth.

2. Many of our young criminals come from economically and culturally underprivileged groups. The Church has contacted only a small percentage of these less fortunate youth. In a bulletin published under the auspices of the Juvenile Court of Los Angeles we read:

> The Church, which for years has professed its interest and concern over the weak and helpless, almost turns its back upon these unfortunate children. They are not invited. They are too dirty, uncouth and wild. Perhaps they might also contaminate those within the fold. At any rate, few are called and few come.

3. The only agency which succeeds in reaching the total community of youth is the public school, yet our fathers of the Church were largely responsible for taking religion out of public education. They thought religion was fundamentally dogmas and creeds. Naturally they could not agree on these. The State dropped religion from the public schools and a process of secularizing education began. The State and Church have both suffered severely from this isolation of religion from daily life. The principle of separation of Church and State did not necessarily mean the separation of public education and religious education in the sense of eliminating moral and spiritual values or the great basic elements in religion.

In spite of the many achievements of the Church, we have failed to provide a universal system of Christian education, leaving millions of youth without adequate moral and religious training. The Church has not yet developed a satisfactory technic for reaching the economically and culturally underprivileged groups. Admitting this situation, one realizes that the new advance of home missions and Christian education must be in the field of reaching this unchurched group. How can this best be done?

New trails in this field cannot best be blazed by individual denominational effort or independent local church programs. Religion as an isolated force in the community cannot make a significant contribution to life and character among the present unchurched. The problems of delinquency, crime, citizenship, and character are the mutual concern of state, home, school, and church. No agency alone is adequate for the task. In a bulletin published by the State Department of Public Education, Nebraska, the State Superintendent of Schools concludes:

> The public schools alone are impotent in the task of character education assigned to them by the State Legislature.

In view of the present situation in America, government, schools, homes, churches must confess that these independent and unrelated efforts have largely failed to develop citizens of strong moral character.

We note today significant changes in attitudes and emphases on the part of leaders in all these agencies. Compare the materialism of a few decades ago in public education with the statements of the cardinal objectives of secondary education of the National Education Association:

> Man craves more than a knowledge of himself, of nature and organized society. He hungers and thirsts after righteousness. . . .
> No greater task rests upon the secondary schools than to help its pupils find their God.

The solution of the problem of reaching the unchurched, providing adequate religious training for all children and youth, is to be found in the cooperative study and planning by the Church *with* all the major character agencies in the community—the government, public schools, homes, and other agencies. The building of an intelligently coordinated program for character building in the community is the only effective solution.

The churches, working cooperatively as a unit, have two definite functions in the community program. The first is to stimulate all agencies to make spiritual ideals increasingly effective in their own programs. The Church should encourage the public schools in their new spiritual objectives. Second, the Church must provide meaning and significance to life and share with all children the great common heritage of the Christian religion. This specifically religious training should be related to the daily experiences of the child as an integral part of his planned educational life.

This implies that Church and State must cooperatively study the needs of the children, youth, and adults in the community and develop a coordinated program for citizenship education in which religion will be a recognized and integral part. No violation of the principle of separation of Church and State is implied in this process. It means that the parents and the Church have definite rights in the

lucation of the child and are entitled to share in the time vailable for his planned educational experience.

Because of failure and impotence of the Church in the eld of Christian education, public schools have assumed ghts and responsibilities. Course after course and activity after activity have been added to the curriculum. et us not condemn the public schools for their sense of esponsibility in the community and their efforts to meet ew needs. In fairness, the Church must admit her inctivity in maintaining her share of the responsibility. We nust admit that one hour a week of released time from ublic schools for a weekday school of religion which is nrelated to the child's total educational experiences is not n adequate answer. It is something, but not a final soluion. Has not the time come for Protestantism to affirm definite position in the relation of Church and State, articularly in the field of education?

There is a movement in Ohio seeking an annual appropriation from public funds of approximately two and one-alf million dollars for the support of Roman Catholic arochial schools. This measure will probably pass the State Legislature and be fought out in the courts. Shall his question be solved on the basis of negative criticism, intolerance, and prejudice, or shall the religious forces of he community face calmly and logically some of these fundamental questions? From the Roman Catholic viewpoint, religion and education are integrated in the teachings of these parochial schools. Protestantism has no accepted method for such integration. We believe in the public schools but we have failed to share in the time and experience of the child. The fundamental influence of religion has not been made a definite part of the child's education. We cannot solve the problem by calling names, or hurling epitaphs, or criticizing others. We can only solve the problem by a unified Protestant approach with a positive program.

During the past year we have had a Commission at work in Ohio, representing the Protestant educational forces nationally and locally. We have been making some intensive studies and have initiated some experimental centers. For example, in the rural community of North Jackson, a Council of Community Agencies has been formed with representatives from the township, government, public schools, homes, Parent-Teachers' Association, Church, Farm Bureau, Boy Scouts, 4-H Club, Lodge, and Women's Club. For the first time all these community agencies are surveying their community needs, evaluating the contribution of each organization, eliminating conflicts and duplications, selecting special groups, and coordinating all the community resources to meet the needs of the community. This council is facing this problem as a community task affecting government (crime), public school (delinquency), Church (unchurched), et cetera. It is safe to predict that this community council will find a way for cooperation between Church and school and other agencies to provide a *related* program of religious training for these children and youth who represent more than fifty percent of the minor population in the township.

Similar councils of character building agencies are in process of development in Columbus, Dayton, Toledo, Marietta, Mount Vernon, and other communities in Ohio.

We challenge the Protestant forces in America represented in the Home Missions Council, the Federal Council of Churches, and the International Council of Religious Education to join in a careful study of and development in an intensive cooperative development and demonstration in reaching the unchurched, and in coordinating our program with the public schools and other agencies.

The United States Senate Committee on Crime reports that one fourth of the total national income is now being expended on some form of crime—twelve billions or more annually. What a bill for character education! One percent of this amount, or twelve millions a year, would establish in every community a coordinated program of character building in public schools, churches, homes, et cetra. It would mean $8 per child for the approximately fifteen million unchurched.

Either the Christian churches will cooperatively provide the essential spiritual element to permeate the programs of all agencies and make available a definite dynamic Christian educational program in the community, or some other agency will create a general substitute for religion that will have many of the words, spiritual ideals, and labels but will lack the definite and complete evangelical experience which only true religion can give. This is essential in personality and character development. It is necessary for social reconstruction and good citizenship. If this opportunity passes, it will be tragic for both the Church and the State.

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## Tribute to Dr. John R. Sampey

ON the completion of forty years of service on the International Sunday School Lesson Committee and fifty years of service with his own denomination, the Southern Baptist Convention, Dr. John R. Sampey, of Louisville, received many messages of commendation. The following extract from a statement by Dr. Hugh S. Magill will be of special interest to our readers.

"In every great movement there are a few outstanding personalities who move majestically down through the years, blazing the trail, showing the way, and leading their fellow men forward. Such, for the past fifty years, has been the commanding leadership of Dr. Sampey in the Sunday school field.

"Let no one underestimate the significance and tremendous importance of the Sunday school in molding the characters of the more than twenty million children, youth, and adults of America who year after year come under its influence and teaching. And it is only fair to say that in the preparation of the uniform Sunday school lesson outlines, Dr. Sampey has been the most influential personality for the past forty years.

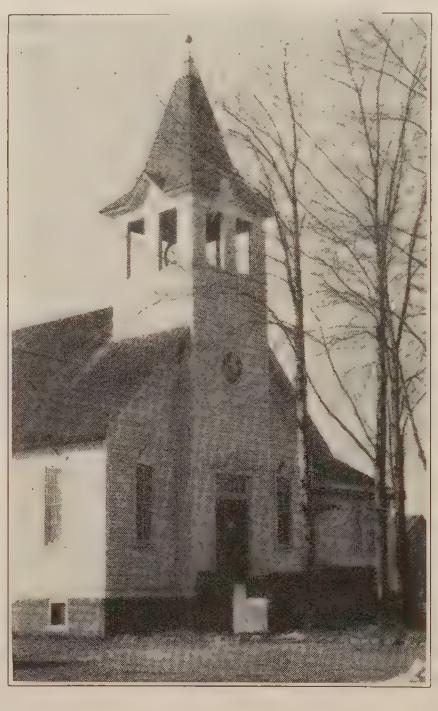
"Not only has Dr. Sampey been a powerful influence in the Sunday school, but he stands out as one of the great teachers of teachers, an inspiring and guiding figure in the training of ministers of the gospel. Only God can know the wide extent and priceless value of his services, and only eternity can reveal his influence on millions of his fellow men during the past half century.

"And so I humbly and reverently lay my tribute at the feet of one whose sterling character and inspiring personality have meant very much to me personally, who in my estimation stands out preeminently as the 'Grand Old Man' in the field of Christian education."

# A Vacation School "Day Camp"

*By* Elizabeth R. *and* W. Winston Thomas*

WHEN we began our work in the Munger Presbyterian Church a little over a year ago, one of the first things that we began to think about and plan for was some kind of a vacation church school. The newly established Religious Education Committee told us that the church had never before attempted to have a vacation school, but they were easily convinced of the value of such a project and were willing to consider the possibility of having one.



One of the first problems to be solved was that of leadership, since those who taught in Sunday school would be too busy with farm work during the summer to think of taking many days off. Next came the problem of when to meet. Because most of the boys and girls were needed on the farm, it would be impossible to bring them together each morning for three or four weeks. And the third big problem was that of transportation, for many of the families in the church live from three to five miles away. We could not ask the parents to drive to church twice a day for very many days during the busy farm season.

After much thought we finally hit upon a plan that solved all three of these major problems—a Day Camp, held once a week in our own church building, led by ourselves and two high school young people, and limited to boys and girls between the ages of eleven and fourteen. This would not be a perfect set-up, of course, but it would be a start in the right direction. Thus, after plenty of advance publicity and education of parents, as well as much preparation on our part, we began our Day Camp on the third Wednesday in June.

We had outlined a tentative program with the help of some of the older members of the Pioneer group, building it around the idea of preparing ourselves to go as missionaries to Alaska. We chose this course of study for several reasons. One was that Miss Emily Sidebotham, the daughter of one of the former ministers in our church and the aunt of one of the Pioneer boys, had recently gone to Alaska as a missionary. This brought Alaskan missions a bit closer to the experience of our boys and girls. And then we wanted our experiences in the Day Camp to cover a wide area and yet be integrated. Preparing to go to Alaska as a missionary would do this for us. And a third reason was that a study based on Alaska, a land of romance and adventure, would appeal to this group of young adolescents.

We began the Camp on the first morning by working out together a list of things which a person would have to know in order to be a missionary to Alaska. The boys and girls mentioned numerous things: something about God, how to lead singing, how to put on plays, how to conduct worship services and recreation periods, what to tell people about Jesus, something about the people who live there, how to camp out and cook in the open, and many more. We then decided to spend the mornings studying and working on the indoor subjects and the afternoons in doing some of the things that could only be done outdoors. We divided the boys and girls into four age groups or tribes and each tribe took up in rotation (one each week): dramatics, worship, recreation, and life in Alaska. We led the groups studying worship and dramatics while the two younger leaders guided the groups in the study of Alaska and recreation. This gave each group hardly more than a taste of each of these four subjects, but at the time it seemed to be the best solution to the problem. Even a little training in each of these fields would help to meet the need. The tribe that worked on recreation led the whole group in games during the recess period in the middle of the morning, while the tribe that studied worship conducted the worship service for the whole group at 11:15. All of the Pioneers together spent forty minutes or so each morning in a study of what Jesus taught, using the Sermon on the Mount, primarily, as a text. Later, using the whole New Testament, they found out when and how he practiced what he taught.

The worship period was very well conducted, considering the fact that the boys and girls had had practically no previous training or experience in planning and leading worship services.

The noon hour was always a pleasant and anticipated one. Within half a mile was a friendly churchman's woods to which we went to cook our dinners. Fires were quickly built and soon the happy youngsters, imagining that they were in the Yukon valley, began to cook their kabobs, twists, steaks, barbecued chicken, "Princess Pats," "angels on horseback," and other items which are generally found on a camper's menu.

After dinner we learned woods' games, built a lean-to, and studied the secrets of the birds, trees, and insects.

About 1:30 we came back to the church building for service projects, craft-work, group singing, and other activities. On one afternoon the boys brought large stones and boulders from a farmer's rock pile and set them around the church yard to protect the lawn. (The men had planned for several years to do this job but had never gotten at it.) In the meantime the girls learned to make plaster casts of leaves. On another afternoon both boys and girls made small totem poles such as the Alaskan Indians have. These were carved from sticks found in the

*Munger Presbyterian Church, Munger, Michigan.

woods and were painted in brilliant colors. A third afternoon was spent in painting spring clothespins to be sent to the Sheldon Jackson Mission School at Sitka, Alaska, where they were to be used as napkin holders. Dramatization took up much of a fourth afternoon.

One week we varied the program by beginning the day's camp just after lunch and studying until four o'clock when we went over to Saginaw Bay for a swim. We came back to the woods for a supper of wieners, followed by games, a campfire, and finally star study.

We felt it would be unfortunate to close our Day Camp without giving the parents and friends a chance to see what had been done, therefore, on the last evening we had an indoor campfire planned by the Pioneers themselves. In the afternoon they made a campfire out of logs and brought shrubs and vines from the woods to make a suitable background. That evening, seated around the artificial campfire, the group sang the songs they had learned, told Indian legends, and dramatized the beginning of the Sheldon Jackson Mission School. At the close of the campfire, those who had attended four out of the six all-day meetings were presented an emblem which a committee of Pioneers had designed—a large, green felt arrowhead with a brown felt letter P sewed on it. Those whose attendance had been 100 percent were awarded brown neckerchiefs as well.

After the campfire and presentations were over, the parents were eager to express their approval of what had been accomplished.

But the six weeks' Day Camp was not the end, for the boys and girls wanted some real, overnight camping. And so for a week in August we borrowed the grounds of a Boy Scout Camp on the Kawkawlin River and had six days of real camping—three for boys and three for girls. The boys went out first and what a happy lot of youngsters were piled into the "Chevy" with their baggage loaded high on a trailer. There were three tents, two for the boys and one for "headquarters" and us.

In camp we maintained a regular schedule of rising, eating, swimming, and other activities. We enjoyed a great deal of nature study, archery (the boys making their own arrows), wood-carving, and outdoor sports. We had our morning swim in the river which was shallow, and, while some swam, others learned to paddle the canoe which we had taken along on top of the car.

One of the features of each day was the Morning Watch before breakfast, when each individual spent fifteen minutes alone in meditation and prayer. The theme was "Learning to Know God." The worship guide given to each boy and girl included a thought for the day, Bible references, suggestive questions, and a prayer or poem.

A Woodcraft Demonstration

Morning Swim

In the evening we gathered about the campfire for stories, stunts, games, marshmallows, and a quiet talk. Once or twice campfire was followed by star study. Taps sounded at 9:30.

Cooking over an open fire was most interesting. The campers divided into groups of three to prepare the meals. No matter how many times mother had made the same concoction at home, there was nothing like "Hunter's Stew" cooked out of doors and eaten after a strenuous swimming period.

We all came home sunburned and tired, but ready for a bigger and better Pioneer camp next summer.

As has been said, last summer's Day Camp was somewhat of an experiment. There are many changes and improvements which we shall want to make another year. For one thing, we want to enlarge the Day Camp to include some of the younger children. This will mean finding additional leaders, a task which may not be as impossible as we had thought. We will also narrow the field of study and may use some of the regular vacation school material such as *Discovering God in the Beautiful*, a course for intermediates, by Nathana L. Clyde (Judson Press, 1934). Then, too, we believe there would be advantages in having each teacher assigned to one group throughout the school. But whatever changes we make, we shall continue with the general idea of a Day Camp meeting once a week, for we are convinced that it is one solution to the problem of how to have a vacation school in a rural church when the children are needed so much of the time to help on the farm.

## Mother and Daughter Week

***May 12-19, 1935***

Many churches use this interesting event for securing unusual and lasting results in Christian character and in home life. The pamphlet *The Mother and Daughter Observance* contains a variety of helpful and practical suggestions. The price is fifteen cents.

Helpful worship services and a song sheet for use at banquets are also available. Price: one cent each, or 75 cents per 100.

A sample set of all Mother and Daughters materials may be secured for twenty cents.

*Please send cash with requests for these materials.*

Order from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

# Then and Now

## *Missionary Education*

By John Leslie Lobingier*

A "THEN AND NOW" statement is always dangerous. Many of the things we regard as belonging to "now" were really happening a long time ago; and many a plan associated with "then" still persists.

The missionary education of today, however, is different, and many of us think, better. It is increasingly in terms of real experiences. We are more concerned about actual fellowship contacts with those of other races or nations or groups and we test the adequacy of a missionary education program, at least in part, by the reality of these friendship experiences. We try to guide people into projects of discovery and enterprises of sharing to a degree that has not always been true.

World friendship is finding its place more adequately in the formal curriculum: specifically missionary units appear alongside units of other types; the spirit of outgoing concern for others is also coming to pervade the curriculum as a whole.

When the International Council organized its Professional Advisory Sections, missionary education was not among them; today this is one of the active sections.

Not so long ago missionary education was regarded as another money-raising device to keep the board receipts from falling off. Gradually, however, there has been a shift in emphasis from the raising of budgets to the development of personalities and of a more Christian order. There are plenty of evidences of this change, as, for example, the occasional statements in regard to tests of success or the results we try to measure. These are largely in terms of attitudes and interest, knowledge and purpose; the primary objective is no longer increased revenues but a more Christian society.

Our field has become broader. If once it was to give information about the work of the mission boards, it has long since ceased to be merely that. In its wider outreaches today it carries us into the field of world peace and race relations. If it seems to overlap the area of social relations most of us regard it as immaterial; we know that missionary education and social relations are hopelessly intertwined, and we are glad that they are.

Changes in the field of missionary education have accompanied changes in viewpoint regarding missions. It is as easy to become out-of-date in missions as in science. A generation ago missionary leaders drew definite lines between Christian and unchristian countries; they were relatively unconscious of any good that might come from other faiths; they had little thought of mutuality in giving and receiving; union Christian efforts were not regarded with high favor; the leadership of nationals was rarely urged. Forward-looking leaders of today see these things from a different angle: they think of their task as the permeation of all life with the spirit of Christ; they welcome truth in every faith; they know that the Christianization of each land must be realized through its own nationals; cooperation and sharing and appreciation are words of the hour. Missionary education is bound to reflect these new points of view.

Another thing that interests me is the desire for new terminology. Old words retain old connotations, but in people's minds are new meanings and new values. In this country, for example, the extension of churches and the establishment of Sunday schools are practically at an end. And that is what we used to mean by Home Missions. But whatever it may be called, there is much that our churches still want to do together. Shall we speak of it as missions, or world service, or world friendship, or world fellowship, or something else? While many in the "now" are content with the old words and phrases, others are equally anxious that we find some new terminology to indicate clearly the ideals of today.

*Secretary, Department of Missionary Education and World Friendship, Congregational Education Society, Boston, Massachusetts.

## *Leadership Training*

By J. Q. Schisler*

AMONG the first, if not actually the first, directors of leadership training to be employed for full-time service in a denomination in this country was Dr. H. M. Hamill, who became Superintendent of Teacher Training in one of our denominations in May, 1901. Dr. Hamill had been associated with the International Sunday School Association. He brought to his task a wealth of practical experience and a great passion to help Sunday school teachers. He developed a training course which later came to be known as the Legion of Honor Course, and which was similar in nature to the Oliver, the Moninger, and other such courses which were developed in those days. These courses were largely content-centered. "Passing an examination" consisted for the most part in giving back from memory the outlines from the book.

In 1915 the Sunday School Council of Evangelical Denominations developed the standards and outlines for the Standard Training Course. This constituted a new approach to the problem of teacher training, and was one step away from the memoriter systems of the old courses. These standards were in turn adopted by several of the denominations. Younger men, more closely in touch with the developments in public education, came into places of leadership in the training movement. It was during this period that the Standard Training Schools were developed, and the training program grew rapidly both in its scope and purpose and in the numbers of people who were reached by it.

The rapid and radical changes which have been brought about in the whole conception of purpose and methods of education during the past few years have affected leadership training in the churches. In fact, in some instances, religious educators have led the way in these matters. The leadership of these churches as organized in the International Council of Religious Education is perhaps as creative a body of educators as can be found anywhere. The changes from the old content-centered textbook type of teacher training to the modern procedures has been rapid; in fact, far too rapid for some. But there are no indications anywhere that any denomination which takes leadership training seriously has any intention of going back to the old methods.

*Secretary, the Department of Local Church, Board of Christian Education, Methodist Episcopal Church, South, Nashville, Tennessee.

# Improving Discussion Group Leadership

*By* Ray M. Johnson*

FEW teaching methods are potentially more vital than the discussion method, yet in actual practice probably no method is more futile and more a waste of time. A great responsibility rests with the leader of such a group. This article is intended to help him improve his leadership.

## Some Principles to Help You in Your Work

If you are going to make very much improvement you will need to be familiar with a few principles which other discussion group leaders have found helpful.

*1. A good leader must learn to listen.* It is only thus that he can discover attitudes, problems, questions, and opinions. If there is a topic for discussion selected beforehand, as there generally is, he can be prepared to make one or two striking statements on some phase of it —statements that will stimulate thought on the part of the group—and then he can well afford to listen a few moments, merely guiding the discussion. Problems and questions will begin immediately to emerge. Say, "Maybe we ought to think about that a little later; let's write it on the board and come back to it." Many leaders build up a list of possible questions in this manner in the first few minutes with a group, then select a starting point and take up topic after topic as time permits and interest guides. A little experimentation will enable you to discover the method you can use best. But at all costs, learn to listen. One group in a suburban church recently spent three whole meetings just listing possible questions about which they would like to have more information. This took valuable time, but when they had finished they had outlined topics for a whole year. The leader, who had learned to listen, thus discovered many of the real problems of the group.

*2. Principles are better than rules.* Members of your group will often try to pin you down to specific cases. "What is right in this case?" or "What would you do in a case like this?" they will ask. And they will press you for an answer. What is more, they will be disappointed if you do not give a definite and specific ruling on such points. But in the long run you will be more helpful if you help them to discover general principles that can guide them in hundreds of similar cases.

Not long ago the writer dropped in to visit one of a series of discussion groups under his general supervision. A young man was pressing the leader for a definite answer on the ethics of petting. He wanted to know what was right and what was wrong in two or three specific examples he cited. The leader instead began to talk about respect for personality—a general principle—and to show various ways in which this might be applied by both men and women in their relations with each other. Members of the group could carry such a principle with them and apply it, and beautify life with it, long after specific rules were forgotten or ceased to be applicable.

*3. In the same way, and for the same reasons, attitudes are better than answers.* You can do more good by showing an attitude of impartiality and fairness on a controversial question than by giving your answer. The same is true of questions about which you lack information. A teacher of mine used to admit frankly when he didn't know something. "I will try to answer that tomorrow," he would say. And tomorrow would bring the answer, though in some cases it must have cost him hours in the library. Needless to say, I have forgotten most of his answers; but I have not forgotten his attitude of looking for new information and of constantly broadening his outlook on life.

*4. Never be shocked by any statement or attitude or question.* The minute you are shocked you build up a wall between yourself and your group. More often in a young people's group, but sometimes also with adults, you will find some member of the group putting a fairly shocking hypothetical case. This is done to feel you out. If you are shocked that person will close up like a clam. But if you refuse to be shocked, and if you treat the case objectively, you open the way for real problems of a similar nature.

Sometimes a leader is immune to shocks, but members of the group are not. Say something like this: "I'm glad this point has been brought up; and I'm glad George was frank enough to mention it. I expect several of us have been wondering the same thing, but just hesitated to ask." This will not only make George feel more comfortable, but it will overcome reticence on the part of others, so that soon you will be uncovering genuine problems rather than mere surface questions.

*5. Share your own doubts and questions with the group.* It may surprise members of the group that you have unsolved problems and even some honest doubts. But it will do them good. I can't quite forget the thrill that came to me once when one of my professors admitted that he had never been able to understand the doctrine of the Trinity. How much better this was than to bluff—as some of my other instructors had done! From that moment on I thought of him as a companion in the search after truth and in the quest for God. After all, I suppose there are no final answers to really important questions. Avoid giving the impression that there are.

## The Place of Facts in a Discussion

One of the fundamental weaknesses of discussion group leadership in the church school is the failure to provide adequately and properly for the discovery and use of new facts. On the one hand, we allow the discussion to become a rehashing of ill-formed and uninformed opinions already held, thus using no new facts; and, on the other hand, we arouse the appetite for new information only to satisfy it ourselves (always the easiest way!), thus falling back into all the evils of the lecture from which the discussion method was designed to deliver us.

*General Secretary, South Dakota Council of Religious Education, Huron.

Whatever else a discussion is, we must not let it degenerate into a way of pooling our ignorance. It is, to be sure, a way of sharing opinions already held and information already gathered; *but it is also a method of discovering new truth.* More important, it is a method of discovering new facts cooperatively. That makes it especially fitted to a democracy.

A good plan to follow is to allow the discussion to proceed to the point where members of the group realize for themselves that, if they are going to find a solution for the problem or form intelligent opinions about it, they need new information. This may come conveniently at the close of the session, though more frequently it will come earlier. In any case, the alert leader will have anticipated it, and will be ready to suggest sources of new facts. Out of his knowledge of the problem under discussion he will be able to refer to books and magazine articles bearing on the point. All over the country librarians of both school and public libraries are glad to help church school leaders locate material, and will often place it on reserve for a particular group. We would do well to make more frequent use of this help.

Some of the books and magazines may be brought to the meeting of the group and used there. When the resources of the group have been exhausted, it is far better to consult the authorities then and there than to prolong the exchange of ignorance.

Leaders must not overlook the possibility of gathering new facts through personal interviews. In every community, however small, there are a few persons who have had unusually worth-while experiences or whose reading has enriched their lives in certain directions. They will be glad to share. Members of the group can often suggest such persons.

As to method, it is occasionally well to allow the whole group, if it is not too large, to interview some outstanding person; or this individual may be invited to meet with the group as a resource leader.

An excellent plan is to allow the group to break up into committees to make investigations and to bring back the findings at the next session. The committees may follow the natural divisions of the subject. In the case of mere factual information, a simple report may suffice, with the source of information always indicated; but where there is room for difference of opinion, it ought to be provided for by having all points of view presented. The interests of the individuals may be followed in dividing the group into committees. In any discussion group, however, there will be some left over who show no particular interest. These ought never to be lumped together, assigned some special subject, and allowed to work as a group, for the simple reason that they will not work. Scatter them among the other committees and hope that they will catch interest by contagion.

### Your Growth as a Leader

There are two ways in which you can foster your own growth as a leader of a discussion group: by general preparation through the study of methods; and by specific preparation for each group you are to lead.

1. Every leader ought to read all that he can about the technic of group leadership. Such a book, for example, as *The Process of Group Thinking* by Harrison Elliott is absolutely indispensable to a leader who wants to be at his best. *The Socialized Recitation* by Robbins and Chapter XVI in *Method in Teaching Religion* by Betts and Hawthorne will also be found helpful. If you lead a group where you are expected to answer quite a few questions, you ought to be familiar with *Answers to Every-Day Questions* by Cadman. You won't give the same answers that Dr. Cadman gives, but it will pay you to study his replies. This book is a collection of his answers to radio questions.

2. But your success as a leader will depend largely upon the faithfulness with which you make *specific preparation* for each group you are to lead. Never rest on your past achievements. When you begin to do that you have already begun to slip. Read and study for each task as though it were entirely new. For example, suppose you know in advance that the question for discussion will be, "What Can a Modern Person Believe about God?" You would want to examine such books as *The Growth of the Idea of God* by Mathews and *Science in Search of God* by Mather. Or suppose you are to lead a discussion on some phase of present-day American civilization. Read such a book as *Living in the Twentieth Century* by Harry Elmer Barnes, or *Recent Gains in American Civilization,* a book edited by Kirby Page.

### The Function of the Leader

A final word as to the function of the leader may not be amiss. There are two opposing conceptions of the work of a discussion group leader: first, that he is a mere chairman to guide the discussion and keep it on the question; second, that he is a resource leader who is able to answer questions and share experiences. Your job as a leader of a discussion group will lie somewhere between these two extremes. You have been selected because you can manage a group in something like parliamentary fashion, but you have probably also been chosen because your experiences are somewhat broader than those of the average person whom you are to lead.

I have tried to show that the discussion method is truly a democratic technic. I mean by this not that it is just a clever device for getting everyone to participate, but that it is a means of allowing all to cooperate. The leader is included. He is a leader, but he is also a member of the group. He is not a dictator, holding the power of life and death over the intellectual life of the group, deciding what shall be discussed and what ruled out, and giving arbitrary and final answers, but (to continue our reference to democracy) a president called forth from among the citizens because of his superior experience, yet still himself a citizen.

A reference to the Institute for Advanced Study at Princeton will emphasize this point. This school within the university has but twenty-three students ("workers" they are called), all of them Doctors of Philosophy, and twelve professors, among them Professor Einstein. These workers and professors work together quite informally, with intimate and constant personal contact, in a common search for knowledge.

I know there is a wide gap as to both personnel and equipment between a great university and the average church; but there need be no divergency in the spirit of the teaching. Even with our limitations we may improve our leadership until we make of the discussion method what it ought to be—a truly democratic and a genuinely cooperative search for truth.

# "Mar Casa"

## *A Story of a Church Club House*

*By* D. Pryse-Jones*

FOR several years before the summer of 1926, the Pasadena Presbyterian Church conducted a summer camp for its girls in a rented club house at the beach. When it was found that this house was no longer available, an understanding church member generously offered to build and equip a club house, providing the church would agree to maintain it.

Hence, the idea which has brought joy into the lives of many hundreds was born, and since that time a continuous and constructive program of camps, conferences, and house parties has been carried on by the church. Since its inception, "Mar Casa" has been self-sustaining except for the overhead expenses which the church cares for.

"Mar Casa" is a comfortable, commodious club house. The first floor has an inviting room where a fire is usually burning in the large stone fireplace, a dining room, a small library, a shower room, and a big kitchen with butler's pantry. On the second floor there are twelve dormitory bedrooms, each accommodating from four to six single cots with the same number of dressers and wardrobes; another shower room; rooms, with baths, for leaders; a sun porch; and a "Browsing Room" equipped with writing desk, comfortable chairs and couches, and the finest literature awaiting those who seek a quiet spot for rest.

"Mar Casa" is surrounded by the glory of the out-of-doors. Here one can renew acquaintance with the sea, listen to the song of the bay as the waves lap on the sandy beach, discover the beauty of the ocean plants and creatures, and watch the kindly brilliance of the sun.

Atop "Mar Casa" is the big star, shining by day and by night, and those who stay come to feel that it is a symbol of the high ideals toward which they are striving.

The first summer after "Mar Casa" had been built, Miss Wachob, the director of religious education, brought back from the Holy Land pearl stars as gifts for the girls staying at the beach house, and such was their delight that the star not only became the insignia but the symbol of "Mar Casa." Each girl who attends camp is given a star, until now more than five hundred have been ordered from the "Little Town of Bethlehem."

While here, the girls come to know the true meaning of the ideals represented by the points of the star, which include comradeship, cooperation, church, God, life, love.

For a group of thirty-six girls, there are usually six leaders, with the work divided in the same proportion. Throughout the summer, the various girls' groups are assigned their eagerly awaited turn for a week or ten days at the club house.

The summer camps are under the direction of the department of religious education with Miss Wachob in charge, assisted by Miss Eleanor March, the church leader of girls' activities.

The first camp of the summer is for the leaders and officers, each of whom is a specialist in dramatics, swimming, handcraft, or religious education. They are given a critical analysis of camp ideals and an intensive training for their work. Besides, each is expected to complete a prescribed course in reading and psychological study, and at this time the leaders make suggestions and plans and set the general policies for the summer camp.

Buses, starting from the church, carry the guests over the forty-mile trip to Balboa. On the way there is singing and chatting and much laughter, but everyone is thrilled when the buses arrive and there are "Hellos" and "Goodbyes" from the incoming and outgoing groups.

*Pasadena, California.

As the girls enter the living room, one of the leaders quickly assigns them to their rooms where they unpack, and before long one hears cries of "How's the water?" "Perfect!" "Oh! Oh! It's cold!"—and the fun begins.

The daily schedule for the girls is about as follows:

| | |
|---|---|
| 6:30 | Rising gong |
| 7:00 | Devotional period |
| 7:30 | Breakfast |
| 8:00 | Clean-up |
| 9:30 | Class periods |
| | Bible study |
| | Interest groups |
| | Crafts |
| | First aid |
| | Hobbies |
| 10:30 | Swimming, games, reading |
| 11:30 | Free time |
| 12:30 | Lunch |
| 1:30 | Rest period |
| 2:30 | Free time (Boat trips, swimming, games) |
| 5:00 | Vespers |
| 6:00 | Supper |
| 9:00 | Evening ceremony (Devotional) |
| 10:00 | Taps |

The leaders put forth every effort that the girls at "Mar Casa" may enjoy life to the fullest while in camp, consequently the girls find fun and good fellowship in everything they do. A spirit of true democracy prevails, for everyone does his share of work, and no task is too menial but is promptly and willingly done whether one has been accustomed to work or not. There is joy in working together, the satisfaction of system, and the pride in work well and quickly done.

Lasting friendships are formed here, for in this spiritual atmosphere girls learn truly to know and love one another, acquaintances become friends, and racial and class prejudices are forgotten.

They are surrounded by music from the morning gong until taps at night. There is the music of water lapping on the pier, the music of laughter, and the music of the lovely songs which the girls sing all day long, bringing an atmosphere of happiness and freedom of expression.

"Mar Casa" brings a spirit of worship during devotionals emphasized by a simple sincerity that nurtures the impulses to praise and pray. During the evening hour of beauty and quiet, with its song, bits of poetry, story, and prayer, new spiritual heights are reached and dreams are crystallized into reality.

The closing camp ceremony is built around the symbol of the star, and girls prepare to leave with the spirit of their poem to the star in their hearts.

Star of Mar Casa,
Shine ever before us,
Thy gleam leads us upward,
Thy light gives us cheer;
Lead on till thy radiance
Gleams bright in our spirit,
That our lives may shine forth
Steady and clear.

Although the summer months are given over to the various girls' camps, "Mar Casa" is not exclusive in its guest lists, for every group and organization connected with the church uses it for conferences and retreats all during the year. Usually groups include from thirty to forty members, but when members of the Parents' Class are there with their babies and small children—"Mar Casa" reminds one of the old woman who lived in a shoe, for sometimes the reservations number a hundred! And so this church club house has come to be a vital part of the Pasadena Presbyterian Church.

# Colleges Train Students for Vacation School Work

A TRAINED leadership for the vacation church school is important if the movement is to be kept effective as a means of Christian education. Because of the vast distances in North Dakota, and the difficulty of getting vacation church school workers together in training groups, the North Dakota Council of Christian Education has endeavored to supplement this training by offering Course 118, "The Administration of Vacation Church Schools," in the State Teachers Colleges.

At the Minot State Teachers College the President, George A. McFarland, assured the State Council of hearty cooperation for such a training enterprise. The plan was worked out with the Religious Work Committee of the Teachers College. The Y.M.C.A. and Y.W.C.A. gave assistance in enrolling students. Classes were held during the month of April on Saturdays and Sundays, with provision made for twelve hours of class work. The College furnished a regular classroom for a meeting place. Dr. W. J. Bell of Minneapolis, field worker for the Presbyterian Board of Christian Education, served as instructor. Seventy-two students enrolled and took the work. Materials were furnished free to the students, and there was no registration fee. The expense was carried jointly by the Presbyterian Board and the State Council.

A similar class was held at Valley City State Teachers College, where President C. E. Allen opened the way, and the Y.M.C.A. and Y.W.C.A. took charge of the promotion, with Dr. Bell serving as the instructor. The only difference was that the classes were held during the afternoon and evenings of one week, two hours per day, on a staggered schedule to accommodate the largest number of students.

This year similar classes are already arranged for, during the month of April, at the Normal and Industrial School at Ellendale and the State Teachers College at Mayville. Dr. Bell will teach at Ellendale, and C. A. Armstrong, Secretary of the State Council, will serve as instructor at Mayville. The general plan now is to offer these courses every other year at the State Teachers Colleges. Since these students come from practically every part of the state, this plan is proving a fine opportunity to train workers for the local churches. Much of the value of these classes is realized by a careful follow-up to place the students in touch with the local vacation church school committees in their home communities.

## New Parent Education Bulletin

It took a 273-page volume selling at two dollars to list the literature which the National Council of Parent Education found available two years ago in parent education and family life. The new bibliography announced on the inside front cover of this issue of the *Journal* represents just the selection from this voluminous literature which the pastor or other Christian leader will want. Each title is briefly annotated, all are carefully classified, and much inexpensive pamphlet material of high quality is included. Here is a bulletin every *Journal* reader will find interesting and helpful as a guide to the best material available. It may be secured from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois. Price 10 cents.

# How Intermediates Learned to Worship

*By* Thelma D. Diener*

THIRTY-EIGHT junior high school boys and girls assembled in the large center room of an old Akron-plan church school building. Ordinarily the assembly period immediately following their arrival was spent in singing a few hymns and watching various people enter and leave the room through the front and side-front doors while the superintendent read or talked. This Sunday, however, was to be different. The chairs were not in place for the assembly period. A new superintendent was there. Someone was playing the big organ in the main part of the church. At time to begin there was a processional into the church. The organist played the prelude to "Parsifal" by Wagner. They stood and sang:

When morning gilds the skies
My heart awaking cries,
"May Jesus Christ be praised."

The new superintendent quoted:

Sometimes when morning lights the sky
And gladness fills the air,
I feel like telling things to God,
He seems so very near.

"Many things make us feel reverent," the superintendent continued, "and we have many ways of expressing that feeling. Wagner thought of Jesus and his crucifixion and he expressed the reverence in his heart through the beautiful Prelude which we have just heard on the organ."

Then they all repeated together Psalm 24.

"The sight of the ark made the Hebrew people feel reverent and worshipful. We sometimes feel so at the sound of a church bell or on seeing a lovely sunset. We find so many such objects in the world of nature that we are reminded of early times when people always worshiped in the open."

Then the superintendent held before the group a beautiful photograph of "The Appeal to the Great Spirit." "To me this figure typifies man's natural desire to commune with God," she said. "Man has always been seeking to know God. In moments of ecstasy; in moments of great need; in times of deepest feeling and experience it is to the Great Spirit that our praise and our appeal are both addressed. Men of all times have felt much the same. Often they have worshiped God's creations—the sun, trees, rivers, animals—instead of God himself. Always, though, they have been seeking to know God and as they have searched, God has helped them to learn truths about him."

Earnestly the boys and girls joined in the prayer, "Great Spirit, help us to know thee and to worship thee in love and gratefulness. Amen."

Reverently they returned to their own assembly room. There one of the teachers told of the primitive Indians' religion, carefully pointing out the many truths in their beliefs and practices—one milestone in the search for God, the object of our worship.

The boys and girls then went to small tables about the room where they started the making of notebooks. These were planned to be a record of the group's worship discoveries. Today, in notes and pictures, the books record sympathetically the story of the early Indian's relation to his God.

Thus a worship project was launched. The purpose was to build an appreciation for the privilege of worship through an understanding of the worship of others from primitive times until now.

The following Sunday, a teacher talked on the beginning of religion, the earliest objects of worship, and ancestor worship. During the session, one member of the group expressed a desire to know about early Egyptian worship. Others commented that Jesus, Moses, and others in the Bible had been there—hence, the group should know about Egypt. Consequently the worship of Egypt was selected. A teacher who had visited Egypt was asked to plan the work for the next session.

Many fascinating Sundays followed. The early religions of Greece and Rome were described by three boys from the department. Their reports were concise and intelligent. The superintendent and supervisor had advised and helped them find materials, as they had the teachers who had made reports previously.

The religion of the Druids was next to be considered. Cars were waiting at the church when the children arrived. They drove to a beautiful wooded hillside. The group sat on the ground in a clearing sheltered by many oak trees just taking on their autumn tints. The superintendent read the Fifteenth Psalm. The group sang, "Holy, Holy, Holy, Lord God of Hosts." A teacher read selected portions from "God of the Open Air" by Van Dyke. The superintendent led in prayer. A girl from the group told the story of Druid worship. A bond of sympathy and understanding drew the past up to the present and united both in worship of God, the Creator.

The group was now ready to study the Hebrew people and the development of their worship. Everyone searched the first twelve chapters of Genesis for accounts of worship. The superintendent discussed with them why altars were built, the use of sacrifices, the significance of group worship (in the family and in the tribe), et cetera. The two following sessions were also given over to the study of the history of Hebrew worship. The Bible was the chief source book. A Jewish girl told the story of the Feast of the Tabernacles, the Thanksgiving time of the old Hebrews still observed by Jewish people. A few weeks later the group visited a synagogue in the neighborhood. The Rabbi explained in detail their service and customs. A visit to a university chapel later was one of the high points in interest, enjoyment, and appreciation.

In this manner the project continued for almost a year. At the end of that time these junior high school boys and girls were not only planning for their own group worship, but were intelligently evaluating their services with instruments which they had prepared themselves. They had taken a long step in a few months under skillful guidance and interested direction.

*Student, The Divinity School, Yale University, New Haven, Connecticut.

# The Accrediting Process for the New Leadership Curriculum

IN THE last issue of the *Journal* the general plan of the New Standard Leadership Curriculum was described. The description, as given, included the general organization of courses, the lists of First and Second Series courses, and the student requirements. In the present article the process by which instructors become accredited is explained.

For the First Series courses the instructors do not become accredited. Instead, there is a process by which a class offering a First Series course is enrolled. The steps to be taken are fully described in *Educational Bulletin No. 501*, the price of which is ten cents.

There is provision for the accreditation of instructors for Second Series courses. The steps to be taken grow out of a statement of the desirable qualifications of instructors. That is, there are certain qualifications which it is highly desirable for instructors of leadership education courses to possess. The nature of the task of teaching is such that these qualifications are very important. However, it is recognized that some churches and communities are under the necessity of using instructors who have not yet had the opportunity of developing fully all the desirable qualities. Quite obviously, it is better to make use of the services of these persons, provided they do not fall too far below the ideal, than to forego all attempts at leadership education. Hence, such instructors may be accredited. At the same time, only the best available leaders should be secured, and all who do teach should strive constantly to improve their preparation and skill.

The statement of desirable qualifications here set forth can serve a twofold purpose: first, it can be used as a standard of selection by those who choose instructors; and, second, it can be used by present and prospective instructors as a goal toward which they will constantly strive.

### The Desirable Qualifications of an Instructor

The fully qualified instructor—

1. Has a strong Christian character and personality. His ideals are high, and are represented both by his thinking and acting. He is able to get along well with people. Because of the fundamental quality of his character, and his responses to all situations, he has marked ability to win others to the ideals and cause to which he is committed. He is well liked by those with whom he associates, and he radiates the spirit of Jesus Christ in all his relationships.
2. Is a member in good standing of some church and is experienced in the work of the church.
3. Is familiar with the present-day program of Christian education and is acquainted with and sympathetic toward the educational point of view presented in the International Curriculum Guide (Chapter I, Book One) or other statement of principles adopted by the International Council of Religious Education and its constituent units.
4. Has a thorough general educational background. A knowledge of the major aspects of history, literature, science, religion, current movements, and other similarly important fields are comprehended in such a background. This background may be provided by college training, but it also may be gained through private study and reading and through association with persons who themselves are well educated.
5. Has recently been reading and studying in the fields of psychology, educational method, and the content of the course to be taught.
6. Is able to use teaching procedures in accordance with the best present-day practice.
7. Follows the practice of making thorough and specific preparation for each course he teaches. Such preparation includes a written statement of his central aim, formulated in light of the needs of his students; the questions or topics that might properly be dealt with in the course; a plan of teaching procedure; specific assignments covering the major aspects of the course; and carefully selected sources of help. This material, while of a tentative nature, makes it possible for the instructor to be of help to his students on any problem which they raise and which is within the proper field of the course, and also makes possible greater flexibility than less careful preparation would allow.
8. Has a thorough knowledge of the leadership curriculum and of its administrative policies.

### The Accrediting Process

It is expected that there will be guides for all Second Series courses. The accrediting process described here applies to courses for which there are such guides. Accreditation for other courses will involve the submitting of such supplementary data as seems desirable to those responsible for administering the accreditation process in the several accrediting agencies.

*When an instructor is to teach for the first time* under the auspices of a recognized accrediting agency administering the Second Series courses, recognition may be given to students if the instructor presents satisfactory material as follows:

1. A recommendation from a recognized leader. (In cases in which this is not practicable, the other information presented should be especially satisfactory.)
2. A statement regarding the instructor's training and experience and a statement indicating a knowledge of the leadership curriculum and its administrative standards.
3. A pre-teaching statement regarding plans for teaching the course. This statement shall give such data as: (1) supplementary data with reference to the instructor's preparation in the specific field of the course; (2) indicate specifically that he is using the leader's guide for the course; (3) his aim for the course; (4) the major questions or topics which the instructor thinks should be dealt with in the course; (5) the text and other reference materials; (6) several typical reading and other appropriate assignments.

4. A post-teaching report. This report shall give information regarding what was done by the class. It shall relate to such matters as: (1) the major questions or topics considered; (2) assignments carried out by the students; (3) procedure in conducting the class. The post-teaching report shall be due at the accrediting office immediately upon the completion of the course. This pre-teaching and post-teaching information can be given in brief form.

*For general accreditation* (that is, accreditation to teach the course in any situation over a period of several years) for a course taught under approval granted on the basis of the information just described, a person may be asked for supplementary data. The exact nature of the data requested will be determined by the quality and completeness of that already at hand, but the purpose will be to have satisfactory information covering all the items in the list of desirable qualifications of instructors. (*Note:* If an instructor wishes to do so, he may apply for general accreditation in advance of his teaching. In this case he will be asked to present full information, including that ordinarily requested in the pre-teaching and post-teaching reports and the supplementary data, at least sixty days in advance of the beginning of his class.)

*A person who has general accreditation for one or more courses and who applies for accreditation for an additional course* in the field in which he is specially equipped, may, at the discretion of the accrediting agency, be granted general accreditation on the basis of the items of pre-teaching and post-teaching information as listed in preceding paragraphs, without giving supplementary data.

*A person who has established his ability as an instructor,* both in preparation in the field of the course and in teaching procedure, by securing general accreditation for a number of courses, or by professional leadership experience, or in some other objective way, may, at the discretion of the accrediting agency, be granted general accreditation for courses in the fields in which he is especially equipped, on the basis of such information as that called for on the pre-teaching form.

# A Greenhouse Redeems a Church

*By* John R. Scotford*

BEAUTY is often the last element which is introduced into the physical arrangements of Protestantism. We just assume that it is necessary for young churches to put up with almost unlimited ugliness in their meeting places and Sunday school rooms!

How to secure "the beauty of holiness" has been a particularly acute problem with the Riverdale Congregational Christian Church of Dayton, Ohio. Organized in 1924 as an utterly new venture, its location in an attractive residential section has led to such a rapid growth of the church school as to necessitate repeated enlargements of the temporary frame building in which the congregation is housed. The result is a rambling structure of accidental arrangement which might have been supremely hideous in appearance if it had not been for the taste and energy of the pastor, Edwin B. Flory.

The quest for beauty began with the use of pictures. First, large reproductions were hung on the walls of each department to create an atmosphere of worship. As the frames were of the same size, a scheme was later developed by which the pictures could be changed as circumstances seemed to suggest.

Six years ago the pastor took "a few extra pennies" and added a greenhouse to the side of the church building as a sort of personal hobby. The caretaker has done most of the work, with the chief expense to the church treasury being the heat during the winter. Expenses have been met in various ways. For two years the beginners have provided the money for their own special bed of flowers. Last spring all of the flower seeds and fertilizer were paid for by the sophomore boys at a cost of $21.10. During the six years of operation it is estimated that the total expense connected with the greenhouse has been about $500, including the cost of the original building.

Out of the greenhouse have come many things. The primary aim has been to make an ugly building endurable. This has been achieved by having something green in every room on every Sunday. Some of the departments have provided ferneries, others have placed brackets on the wall for flowers. There are always flowers of some sort in the auditorium for the morning service of the church. Whenever a dinner is served flowers and ferns are placed on the tables.

The greenhouse is always open to the children, and is a place where they love to go. Upon occasion different departments have planted "flats" with seeds, and then watched them grow. The teaching possibilities of such an arrangement are obvious.

Quite remarkable has been the effect of the greenhouse upon the churchyard. Originally this boasted a small open stream, together with some willow trees and weeds. Today it is the most attractive churchyard in the city, with a platform edged with natural rock large enough for pageants, while the lawn has a seating capacity of six hundred for the "on the lawn" summer evening services which have been held for the past two years. The greenhouse has served as a propagating place for the flowers and plants which have made the yard lovely, partly by hiding the church building and partly by their own inherent beauty. Few enterprises enlist more volunteer labor than an attractive churchyard. In the springtime the boys help by raking, while the men spade the numerous flower beds.

Thus have a temporary building and an unattractive yard been redeemed from ugliness.

*Editorial Secretary, Commisison on Missions of the General Council of Congregational and Christian Churches, New York City.

# An Experiment in Worship

*By* Jean Louise Smith*

THE 6A class of the weekday schools had been studying the history of the church. Because the class was held in a beautiful gothic structure, the teacher felt that the children would like to know more about the building as a part of their study. Only a small percentage of the class attended the church school which was held in that church. The teacher believed there were spiritual values to be derived from an hour spent in the sanctuary. She arranged with the director of religious education for such an hour and the plan was worked out as follows.

The director came into the group and talked with them for ten minutes, preparing them for what was to follow. There were a few terms to be learned: such as, gothic, nave, chancel, and transcept. Only these were included since it seemed wise to introduce only the most essential terms. The various characteristics of gothic architecture were pointed out—the pointed arch, the lien-fold design, the structure in the form of a cross. The children were able to contribute much of this information which they had gleaned through observation or at school.

There was then some discussion about how to conduct oneself in the sanctuary, but very little needed to be said on the part of the leader because the group had definite ideas of its own. Consequently there was no occasion for discipline during the entire hour.

The group then proceeded quietly into the sanctuary. The organist was playing Handel's "Largo," the altar candles were burning, and the chancel was softly lighted. The group was seated in the center front pews and for five minutes listened quietly to the music. Some of the children looked about, noticing the beautiful stained glass windows, the carvings, and other features which had been discussed. Many of the children sat quietly with bowed heads. A few hushed remarks about the church were heard. When the organist finished the "Largo" and proceeded to very quiet music, which was continuous during the rest of the period, the director began to point out the religious art. The children named and pointed out the nave, chancel, and transcepts. The chancel arch, with its beautiful symbolic stone carving of the vine and the branches, was discussed. Since the children had just completed memorizing "I am the vine," they quickly recognized and explained this symbolism. The carving on the pulpit and lectern was examined and if the children did not recognize the subject matter of the carving, it was explained. Only the most simple symbolism was discussed as it was felt that too much difficult material would be confusing. The question was asked as to why we have candles on the altar, and a child answered, "Because Jesus said, 'I am the Light of the World.' "

The group then proceeded to the story of the windows. These were taken up in chronological order, the Old Testament windows, the Prophet windows, the Life of Jesus, the window depicting the Last Week, the New Testament characters and saints, and lastly the Living Christ. Only the outline of the story was recalled, there was very little symbolism explained in speaking of the windows, however many children picked out familiar symbols. As soon as the director spoke of the story of a window, some child was able to complete it. Because there were eleven windows to see, it was necessary to proceed from one to the other without too much detailed explanation. The devotional interpretation was always stressed. The idea was brought out several times that the people who built the church and planned the windows must have been very eager to help all people who came to the church to worship. The group paused reverently for silent prayer before leaving.

Such a visit into the sanctuary has distinct educational and religious values. When the children become familiar with the interior of the church, they feel it has a real part in their lives. Familiarity enhances understanding. The quiet, reverent attitude of the children was the evidence that this was a worship experience and that higher values were being attained. Beauty is an enriching factor in personality building. Certainly these children were absorbing beauty of color, sound, and thought. It was evident that the quiet music during the hour was very helpful, it was so worshipful that it obviated any problem of conduct.

Is it not possible that such an hour in the sanctuary would have values not only for children, but for young people and adults as well?

*Director of Religious Education, House of Hope Presbyterian Church, St. Paul, Minnesota.

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# The Workers' Conference

WHAT emphasis could most profitably be given to the May meeting of teachers and officers? For one thing, it might be a time for looking back over the year to see what has been accomplished—in improvement of teaching, in increased pupil interest and participation, in regularity of attendance, et cetera. Or, this meeting might give primary place to consideration of plans for the summer months which will soon be upon us. Or, again, it may seem desirable to center the entire conference about this issue of the Journal. If so, the following organization of articles is suggested.

1. Devotional

   Innerst, "I Heard the Carillon"

2. Current Social Problems

   What can our church do to insure peace? How can such world events as the Navy Maneuvers in the Pacific best be interpreted?

   Knapp, "The Pacific Naval Maneuvers"
   "What Are the Facts?"

   To what extent is our community facing up to the total task of character education in the community? What is the church doing about it?

   Eddy, "Planning for the Whole Community"
   Editorial, "The Church Presses On!"

3. Worship

   Is worship in our church merely a form or is it a really vital experience for worshipers? What could we do to make it more meaningful?

   Warren, "Worship at a North-Woods Shrine"
   Diener, "How Intermediates Learned to Worship"
   Park, "Rethinking Religious Drama"
   Smith, "An Experiment in Worship"

4. Vacation Church School

   Will our church conduct or participate in a vacation church school this summer? If so, what will be its form of organization, its curriculum, its type of leadership?

   Thomas, "A Vacation School 'Day Camp' "
   "New Vacation Church School Texts"
   "Colleges Train Students for Vacation School Work"

5. Summer Training Schools

   What leaders and prospective leaders will our church send to camps and training schools this summer?

   "Council Officers' Training School"

# Council Officers' Training School

## *Lake Geneva, July 1-6*

THIS school is the flowering of a dream conceived long ago—that by the shores of Lake Geneva, Wisconsin, might be founded a training school for those engaged in the work of councils of religious education. "Conference Point" has become through the years a famed and hallowed spot for Christian workers eager to improve themselves for better service. The grounds are owned and operated by the International Council of Religious Education, representing forty Protestant denominations. It has been said of this beauty spot that a greater variety of trees grow there than on any spot of similar size in America. Due to the strange resemblance which the lake bears to the sea where the Savior sailed and taught, Lake Geneva has become known as America's Galilee. Conference Point has indeed come to be a Holy Land to many Christian leaders who have there met the Master anew and received inspiration and guidance for service.

The Employed Council Officers' Association is conducting this Council Officers' School. This Association is made up of employed staff members of councils of religious education. The school is sponsored and supported by the International Council of Religious Education.

### Who Should Attend?

The school is planned primarily for county, city, and district council workers. The program is developed and the faculty chosen to meet their needs. Practical help in council work is the chief aim. Courses dealing with local church work will be helpful to those not engaged in council activities, so local church workers are welcome and will find this a rich and happy experience.

Every active county council should send at least one of its officers. What better investment could be made than thus to equip a key leader for better service in the years ahead?

### The Courses

A three-year program leading to graduation is being worked out. This year first- and second-year courses are offered as shown in the diagram.

| *Hour* | *First Year* | *Second Year* |
|---|---|---|
| 8:00 to 8:50 | Councils and Their Work | Building and Promoting a Council Program |
| 9:00 to 9:50 | Classes in Divisional Work in Local Church<br>Children's Work<br>Young People's Work<br>Adult Work<br>Administration | Classes in Divisional Problems in Council Work<br>Children's Work<br>Young People's Work<br>Adult Work<br>Administration<br>Leadership Training |
| 10:00 to 10:30 | *Assembly*—Present-Day Trends in Christian Education<br>International Council Staff | |
| 10:40 to 12:25 | Classes in Divisional Projects in Council Work<br>Children's Work<br>Young People's Work<br>Adult Work<br>Administration<br>Leadership Training | Classes in Divisional Problems in Local Church Work<br>Children's Work<br>Young People's Work<br>Adult Work<br>Administration |
| Afternoon | Recreation, fellowship, group conferences | |
| Evening | Vespers and programs | |

### The Faculty

Among those who have already accepted places on the faculty are: Hayden L. Stright, General Secretary of the Minnesota Council of Religious Education and Chairman of the Employed Council Officers' Association, who will serve as dean; Walter Hutton, General Secretary of the Iowa State Council of Christian Education; Ray Johnson, General Secretary of the South Dakota Council of Religious Education; A. R. Eschliman, formerly Director of Leadership Training of the South Dakota Council of Religious Education and now a pastor; Frank Shults, General Secretary of the Montgomery County (Ohio) Council of Religious Education; O. G. Herbrecht, Director of Young People's Work of the Iowa State Council of Christian Education; and Ione Catton, Director of Children's Work and Acting General Secretary of the Michigan Council of Religious Education.

All members of the staff of the International Council of Religious Education will be present as resource leaders and for personal counsel and fellowship. Certain other groups of nationally known Christian leaders will be on the grounds during the week, and the fellowship will be unusually rich and rewarding.

### Special Features

The school is happy to announce that Dr. Samuel Garvin, Professor of Biblical Literature of Dubuque University, Dubuque, Iowa, has been secured to bring the vesper message each evening. Dr. Garvin's unusually charming personality, unique interpretation of Christian truth, and deeply devotional spirit have won him deserved honor from coast to coast. He is a great prophet of the old truth for the new day.

The afternoons in the school will be given to opportunities for boating, fishing, swimming, tennis, volley ball, hiking around the shore path, visiting the beautiful traditional camp spots, or sitting on the quiet veranda of Hamill Hall where one may enjoy the richness of the

*(Continued on page 40)*

# New Vacation Church School Texts

## *The Cooperative Series for 1935*

THREE years ago denominational leaders decided to create and publish cooperatively a new series of texts for the guidance of leaders in denominational and interdenominational vacation church schools. The first four texts in this cooperative series were issued last spring. They met with great success and the accounts of the fine results of their use are still being heard wherever vacation school leaders get together. The wisdom of pooling the best authorship in all groups and of producing books jointly has thus been proved.

These texts are specifically Christian in purpose and represent the effort to combine distinctly religious experiences and interpretations of life with the most helpful educational procedures. They seek to guide the leader in unifying the experiences of the group around a central need and interest. The aim of each program unit is to enrich the lives of the children through a happy experience in Christian living and a growing appreciation of the Bible. Each book presents two or more complete units which can be used in shorter-term vacation schools, and all of the units bound in each text give necessary guidance and daily procedures for the standard school of four or five weeks with three-hour sessions. One or two units may be used one year and the other units another year. Eventually, a local committee having all of these cooperative texts will have source materials adequate for several years and for a wide variety of needs discovered in the experiences of the children in that church and community. It is not necessary to select the units used in all the groups from the same series each year; thus each local committee may select the material for each group in the light of the needs of that group.

For a period of years, texts will be published annually in an effort to meet the needs of various types of vacation schools in different communities, rural and urban.

Although these texts have been published by different publishers, they are all available from your denominational publishing house. The price of each book is $1.00.

The texts published in 1934 were:

BEGINNER—*Our Happy World* by Esther Freivogel (Eden)
PRIMARY—*Learning about Our Church* by Ellen E. Fraser (Bethany)
JUNIOR—*Friends at Work* by Elsie Ball (Abingdon)
INTERMEDIATE—*Discovering God in the Beautiful* by Nathana L. Clyde (Judson)

The new courses, which are being published this spring, are described as follows:

### For Beginners

*Let's Go Out-of-Doors* by Jennie Lou Milton. (Cokesbury)

The aim of the course is "to help every child: to experience that sense of security which comes from the feeling that he is living in a friendly world, a world undergirded by the plan of a strong, kindly Father who cares for all creatures; to understand some of the ways in which God works in the world so that his confidence in God may be built on an intelligent foundation; to share happy experiences and beautiful things; to grow in ability to work and play happily and helpfully together; to associate the beauties in nature with God their Creator; to experience the joy and responsibility of working with God in caring for his world and making it more beautiful."

Since the course is built around the normal, purposeful activity of the child, emphasis is placed on teaching units lasting several days. For the help of the untrained teacher, however, detailed suggestions are given for each day's activity and experience, together with possible methods of guidance. The text contains sixteen stories, fourteen poems, and ten songs.

### For Primary Groups

*Exploring God's Out-of-Doors* by Rebecca Rice. (Pilgrim)

This is a nature course designed to guide children into a wondering and loving appreciation of the great Mind and Heart back of and in all life. Observation of plant and animal life reveals the provision made for life through protective devices, obedience to the laws for growth, and cooperative community living. A study of the cycles of nature shows laws operating on a larger scale, making an orderly, harmonious world on whose laws we can depend. Stories of men who have studied these laws and cooperated with them lead to an appreciation of what may be achieved for human welfare when man works with God.

There are five units in this course, each accompanied by detailed directions and suggestions for activities. Also reliable nature material is provided as background for the teacher unfamiliar with the subjects referred to. The section on stories is a mine of resource material for all teachers, as all the stories are original except the Bible stories. Some of the songs and the section on poetry are also new material.

### For Juniors

*Living in Our Community* by Florence Martin. (Bethany)

Through the four units of this text the boys and girls are led to new discoveries in their own community, or to a new interpretation of the various aspects of community living in the light of Jesus' teachings. They face the problems involved in making their community Christian.

The course is planned for five weeks' activity, but it is arranged in four units so that one or two units may be chosen for a short term vacation school and still provide a complete experience for the children. The first unit guides the children in investigations concerning the extent of their community; the second launches various interest groups; the third opens the way for new appreciations of social groups; and the fourth provides opportunity for appreciation of their own environment and suggests ways to build mutual understanding.

The course is rich in stories, activities, and worship materials.

### For Intermediates

*We All Need Each Other* by Mary Jenness. (Abingdon)

The world has become a neighborhood, but only love can make it a brotherhood. This course recognizes our growing inter-relatedness, and tries to interpret the facts in the light of our natural brotherhood as children of one Father. The book takes up four of the ways in which all countries are now inter-related, and should lead a group to discover the Christian interpretation of the situation.

The first section of each unit contains those materials used by democratic leaders with their groups; session plans and worship services, twenty provocative questions, and a list of activities from which to choose. The second section contains leaders' materials: stories, notes on crafts and procedure, and a list of source materials. There is also a section on how to expand the unit.

This course aims to help intermediates to discover the presence of God in everyday life as the only secure motivation for world friendship and for peace.

Three additional texts in the cooperative series are planned for 1936. They are:

PRIMARY—*Our Homes and Other Homes* by Elizabeth Reed.
JUNIOR—*The Bible and Bible Lands* by Ethel H. Bliss.
INTERMEDIATE—*Our Living Church* by Lucile Desjardins.

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## Other Vacation School Materials

Bulletin 803 contains a graded, annotated list of *Available Curriculum Materials for Vacation Church Schools.* It may be ordered from your denominational board or the Department of Vacation and Weekday Church Schools of the International Council of Religious Education, 100 East Forty-second Street, New York City. Price ten cents.

# Suggestions for Building Worship Programs

## JUNE SUGGESTIONS FOR THE PRIMARY DEPARTMENT

*By Esther Freivogel**

THEME FOR THE MONTH: *Building the Kingdom through Discovering Beauty in God's World*

or a cap and bells our lives we pay,
ubbles we buy with a whole soul's tasking,
is heaven alone that is given away,
'is only God may be had for the asking.
—JAMES RUSSELL LOWELL, from "The Vision of Sir Launfal."

God may be had in the beauty of the world about us, and most of all in the lives of men, women, and little children, if our souls are attuned to such beauty.

Many of us have eyes, but do not see; we have ears, but do not hear the beauty that lies about us. Most children take their surroundings for granted and pay little attention to that which is beautiful in their environment, unless they are helped to discover and appreciate it. One day a little girl, riding along in the family car, saw the sun going down behind some clouds. "Oh," she cried, "just see the beautiful colors!" After a few moments she turned to the occupants of the car and said, "Once I did not notice the setting sun. But my Sunday school teacher helped me to see how beautiful it is, and now I always look for the lovely colors." It seems to be our responsibility, then, to attune the souls of our children to the beauty of their immediate surroundings.

### Activities Which May Lead to Worship

1. Making a trip out of doors to discover something beautiful. When it is best for you to do this will depend upon the location of your church school. A walk in the church yard or down the street may lead to the discovery of a number of things that have gone unnoticed. If you are in the crowded section of a city, a weekday trip may have to be arranged. The children will receive little value from such a trip unless they are made ready for it: that is, conversation should be used to help awaken in them a desire to discover that which is beautiful in their surroundings. They will then go on their trip with a definite purpose in mind.

2. Drawing pictures of beautiful things they have seen on auto trips into the country.

3. Making blue prints of delicate ferns collected in the woods. This will disclose a beauty and delicacy of line of which they were unaware.

4. Looking through a microscope at parts of plants and flowers to discover how marvelously they are made.

5. Learning a new song: such as, "This is My Father's World." (See source materials)

6. Illustrating a song telling of God's beautiful out-of-doors.

7. Picking and arranging June flowers in vases to help beautify the room.

8. Looking at pictures of beauty in other parts of the world.

9. Making a large cooperative poster telling of people whom the children consider beautiful. Help them to think through and decide what constitutes real beauty in people. Print this at the top. Pictures of Jesus, a mother, father, nurse, doctor, et cetera, may find a place on the children's poster. These may be drawings made by the children or pictures cut from magazines. The older boys and girls may do whatever printing is necessary.

*St. Louis, Missouri.

### June 2

THEME: *Discovering Beauty in the Great Out-of-Doors*

AS THE CHILDREN ARRIVE: Activity 2, 3, or 4 is suitable for this session. Some of the older boys and girls may be interested in looking up and practicing reading the Scripture to be used in the service of worship. Out of activities such as these should develop the

DEPARTMENT ASSEMBLY: Let your children share with each other their discoveries or the work they have been doing. A new song about God's world may be introduced and learned at this time. (See activity 5.) Explain to the children that you are going to spend the month of June discovering that which is beautiful in God's world. Encourage them to keep their eyes and ears open during the week and to bring back reports to the group. If a weekday trip in the out-of-doors is contemplated, plans for that should be made at this time.

#### *Worship*

A picture of the beautiful out-of-doors, such as Taylor's "The Heavens Declare the Glory of God," should be the center of interest for this service of worship.

MUSIC: Use that which tells about God's out-of-doors. It may be the music of a song.

LEADER: "All the beauty out-of-doors,
Calls, 'O worship God, the Lord.'"

SONG: A familiar one telling of God's out-of-doors. (See source materials.)

SCRIPTURE: People who lived long ago discovered that God's world is beautiful. Some of our boys and girls are going to read what they said. Psalm 19:1. Refer to the picture in the front of the room and let all of them repeat Psalm 19:1. This may be followed by Ecclesiastes 3:11a.

LEADER: Some people who are living today are still finding beauty in God's out-of-doors and are writing about it. This is what one of them wrote. (See "Poems" under source materials.)

SONG: A familiar song of thanks for God's beautiful world.

PRAYER:

Our Father, there are many beautiful things all about us that we have not seen. Help us this month to use our eyes and ears that we may discover the beauty of the world in which we live.

OFFERING: An offering song may be sung and then followed by a short prayer such as this: "Our Father, may our gifts help other children to have Sunday schools where they can learn about your beautiful world. Amen."

### June 9

THEME: *Discovering Beauty in the Great Out-of-Doors*

PREPARATION FOR WORSHIP: This would be a good Sunday for short excursions out-of-doors. (See activity 1.) As the children arrive each teacher may take a little group. The new song which was introduced last Sunday may be sung informally on these trips. If there is a suitable place for a brief service of worship, plan to meet there. You may stay in the room and lead the late arrivals to the place of meeting. Be sure to give the children plenty of opportunity to tell of the discoveries they have made.

Should an excursion be impossible, any activity suggested for last Sunday is suitable. If you had a weekday experience in the out-of-doors, draw upon that in preparation for worship.

#### *Worship*

Some of the songs which were sung last Sunday may be used again this week. The new song telling of God's out-of-door world should form a part of this worship experience. A poem may be used (see source materials), or Jesus' interest in nature, expressed in the following poem and Scripture, would be suitable.

I'm glad He loved the great outdoors,
And studied flowers, birds, and trees;
We know He did, for when He talked,
His stories were of things like these.

—Used by permission of the Board of Christian Education of the Presbyterian Church in the U.S.A.

SCRIPTURE: Matthew 6:28b-29

### June 16

THEME: *Discovering Beauty in the Crowded City*

Activities 6, 7, and 8 may be found helpful in preparing the way for this worship experience. The following story and a brief prayer, asking God to help them to discover that which is beautiful wherever they are, should help in achieving the purpose expressed in the theme for this week.

STORY: "I Did It"

One day a good and kind woman walked down the crowded street of a city. The houses were built so close together that there weren't any yards. The only place the children had for play was the dirty, crowded street. There wasn't very much that was beautiful in this part of the city. The kind woman was on her way to a mission school to talk to some little girls.

When the girls were gathered about her, she looked down into their faces and wondered what she should say.

"What do you want me to talk about?" she asked.

"O, tell us how to be happy," cried one of the girls.

Now the woman *did* wonder what she should say! There was so little in the lives of these girls to make them happy. She thought for a moment and then, looking into their tired faces, she said, "First learn something new each day." The little girls agreed that they could do this because they went to school almost every day. "Do something for someone else each day," continued the woman. She thought this would be hard to do, but the little girls assured her that it would be easy. Why, they did it every day! There was the baby to mind, the dishes to wash, and errands to run to help mother. Doing something for someone else would be easy! "Now the third thing," went on the kind woman, "is to see something beautiful each day." The little girls sighed and shook their heads. This *would* be hard!

The kind woman had to go. She told the girls she hoped they would be happy, and left them.

A couple of weeks passed by. Again the kind woman was walking along the same street. Suddenly she felt someone tugging at her skirt and she heard a little voice say, "I did it! I did it!" She turned to find a little girl looking up at her. "What did you do?" asked the woman.

"What you said," replied the child. "I learned something new each day, did something for someone else, and saw something beautiful. But it wasn't always easy to see something beautiful. Once it was raining and I couldn't go out. I thought I wouldn't see anything beautiful. But I looked out the window and there on the porch roof was a little sparrow taking a bath in a puddle of water. He had on a black tie. And he was beautiful! And another time I couldn't go out because I had to take care of my baby brother. I thought I just wouldn't see anything beautiful that day. But all of a sudden the sun shone in the window. It shone right on the baby's golden curls! And they were beautiful!"

The kind woman patted the little girl on the head and said, "You have done well! I hope you will continue to see the beautiful things in God's world, and be happy."

### June 23

THEME: *Discovering Beauty in People*

Children are often very heartless. They laugh at and make fun of the finest people just because of some physical defect.

They need to be helped to see that real beauty comes from within and expresses itself in kindness, goodness, helpfulness, and unselfishness.

Conversation about people who are really beautiful may lead to the planning of the poster suggested in activity 9. This in turn may lead to a worship experience which awakens a desire to be beautiful and to find beauty in other people. Songs which speak of kindness, helpfulness, thoughtfulness of others may have a part in this service. The Scripture, Psalm 8:3-5, is suitable and may help to point out that nature is beautiful but people are even more beautiful. The following story shows Jesus' interest in people and his ability to find the good and beautiful in each person.

STORY: "Jesus Discovers Zacchaeus"

One day as Jesus walked down the road a great crowd of people gathered to see him. So great was the crowd that it was almost impossible for Jesus to tell one person from another. But when he looked up, he saw a small man in the branches of a tree. The man whose name was Zacchaeus did not look happy. He *wasn't* happy, for he had no friends. No one liked him or saw anything good or beautiful in him. When Jesus looked at him he must have seen something in Zacchaeus that others could not see.

Jesus called to him, "Come down, for I must eat with you today."

The people looked at each other in surprise. "Surely, Jesus isn't going with Zacchaeus!" they thought.

Zacchaeus was as surprised as the people, but he was pleased, too. How glad he was to have found a friend who saw something good in him! As he walked down the street beside Jesus, Zacchaeus thought about himself and the things that he had done. Many times he had not been good; he had done things that hurt people and made them unhappy. Everyone knew this and talked about it. Sometimes he had done that which was good and beautiful. No one noticed this or said anything about it. Only Jesus had discovered the good that was in Zacchaeus! It made Zacchaeus so happy that he decided he would be the good man that Jesus discovered he could be.

### June 30

THEME: *Discovering Beauty at Home*

Work on the poster, which was begun last week, may be continued.

One need not go far afield to find beauty; it may be found in one's own home. This beauty, like that of last Sunday, involves people. It is dependent upon the kindness, thoughtfulness, and helpfulness of each person in the home.

The first stanza of the song, "For the Beauty of the Earth," is particularly appropriate at the close of this month's experience. If your children do not know it, it may be sung to them. Point out before it is sung that it tells both of the beauty of the out-of-doors and the beauty of loving people. Proverbs 20:11a may help the children realize the part that they play in making the home beautiful. The story given below may be a part of the worship experience itself or may be used to help prepare for worship.

STORY: "Billy Finds the Beautiful"

Billy loved beautiful things. The house in which he lived with his mother, father, older brother, John, and little sister, Sally, was not very large, neither did it have fancy furniture. To be sure there was a pretty little flower garden and a great oak tree in the shade of which the children played all the sunny day, but there was no rolling lawn, large garden, greenhouse, or gardener such as Billy had seen in pictures.

One evening Billy decided that he would start out early the next morning to find the most beautiful place he could. He told his mother and father of his plan. They said that he might do it if he promised to be home by sundown. Billy promised and then hurried off to bed.

The next morning, after Billy had eaten his breakfast, he started on his journey. Under his arm he carried a package of lunch that his mother had fixed for him. He waved to John and little Sally standing in the doorway until there was a turn in the road and they could be seen no more. It seemed great fun to be going on a journey alone and Billy began to whistle a merry tune.

He followed the road up a steep hill. When he reached the top, he stopped for a second to catch his breath. Then he sat down and looked about him. He could see for miles on all sides. It was a beautiful sight! Billy wished his father were with him. His father enjoyed beautiful places as much as he, and his father could have pointed out and told him about some of the things he was looking at. It wasn't so much fun being alone after all.

Billy got up and started on his journey again. He spied an inviting path that led through the woods. There in the cool shade where the violets and lilies of the valley were blooming he sat down beside a rippling stream to eat his lunch. He soon found himself wishing that John and Sally were with him. Sally loved dainty flowers and John always discovered such interesting things in the woods!

Again Billy started on his journey. The path he was following soon led him out of the woods. There directly in front of him was the most beautiful house he had ever seen. It was a large white house with wide columns and light green trimming. Behind a high iron fence were rolling lawns, spacious gardens, and green houses where the daintiest plants were raised. Billy could see the gardener tending the plants and the servants going about their work in the beautiful house. How he wished his mother could see this or, better still, live in such a house.

Billy was so interested in the house and gardens that he did not notice a little boy coming toward him until he had almost reached the fence.

"Hello," said the little boy.

"Hello," said Billy in surprise.

"What are you looking at?" asked the boy.

"Your beautiful house, lawn, and gardens," replied Billy.

"Are they really beautiful?" asked the boy.

"Yes, very," answered Billy. "Living in such a place must make you happy."

"But I haven't anyone to play with," said the little boy sadly. "I have no brothers or sisters, and I'm not allowed to go out of the yard or have anyone come in except my cousin, Dick, and he lives so far away."

"But your mother and father play with you sometimes, don't they?" asked Billy.

"O, no," answered the boy, "they are much too busy going places. Sometimes I see them only once a week."

It made Billy feel lonely just to look at the little boy. He thought of the happy time he had playing with John and Sally. He remembered what jolly companions his mother and father were. Thinking of them and looking at this little boy made him so homesick that he felt like crying.

"I'm sorry," he said. "I must be going home. My mother and daddy will be waiting for me. My brother and little sister will be looking for me. I—I wish you could come too."

Billy turned and began to run along the path through the woods while the little boy watched him from behind the high, iron fence. Billy was so homesick that he did not notice the violets or lilies of the valley. When he reached the top of the steep hill, he was puffing and panting, but he did not stop to rest or to look at the beautiful view. Down the other side of the hill he ran as fast as his legs would carry him. At the turn in the road he spied his house with the little flower garden and the big oak tree. John and Sally were watching for him.

"Here he comes," they cried and ran toward the gate. When Billy's mother heard their cry she came to the window and waved. At the same time Billy saw his father coming along the road from work. How happy Billy was! He knew now that he had not seen a more beautiful place all day.

How glad mother, daddy, John, and Sally were to see Billy again! They had almost forgotten why he had gone away, so glad were they to have him back again. But at last Billy's daddy remembered.

"Billy," he said, "did you find the most beautiful place in the whole world today?"

"Tell us about it," cried Sally, jumping up and down and clapping her hands.

"It isn't very far away," replied Billy with a twinkle in his eyes. "Why, it isn't far away at all! It's right here at home with you!"

Sally and John looked surprised and a little disappointed, but mother and daddy seemed to understand. Then Billy told of the hilltop and of how much more beautiful it would have been if daddy had been there. He told of the woods and of his longing for John and Sally. Last of all he told of the big, beautiful house and the lonely little boy, and of the way he felt when he saw his own little house and family again. John and Sally understood now why Billy decided that home was the most beautiful place of all.

#### *Source Materials*

POEMS: The books in which these poems are found are in almost every public library:

"I Meant to Do My Work Today," "A Little Song of Life," in *Silver Pennies* by Blanche Jennings Thompson.

"The Little Rose Tree," in *A Hundred Best Poems for Boys and Girls* compiled by Marjorie Barrows.

"June," "When Blue Sky Smiles," in *Poems for the Very Young Child* compiled by Dolores Knipple.

"Trees," by Joyce Kilmer, found in many collections of poems.

SONGS:

*On the Beauty of the Out-of-Doors:*
"This Is My Father's World"[1]
"God's Out-of-Doors"[2]
"All Things Bright and Beautiful"[3]
"God's Love"[4]
"God's World"[5]
"Wonder Song"[6]

*On the Beauty of People:*
"The World Is Very Beautiful"[7]
"My Father and My Mother"[8]
"The House God Gave to Me"[9]
"Be Ye Kind"[10]
"Home and School and Play"[11]
"Useful in the Family"[12]

*Songs of Thanks and Praise:*
"Hymn of Thanks"[13]
"For the Beauty of the Earth"[14]
"Praise to God for Seeing"[15]
"A Child's Thanks"[16]
"Father, Hear Thy Little Children"[17]
"Holy, Holy, Holy, Lord God of Hosts"[18]
"The Lord Hath Done Great Things for Us"[19]

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[1], [2], [3], [7], [13], [14], [18] *Primary Music and Worship.* Philadelphia, Presbyterian Board of Christian Education, 1930.

[3], [8], [4], [9], [15], [16], [17] Clara Beers Blashfield, *Song Friends for Younger Children.* Rock Island, Ill., The Vaile Company, 1931.

[1], [3], [5], [6], [11], [14], [18] Elizabeth McE. Shields, *Worship and Conduct Songs.* Richmond, Va., Presbyterian Committee of Publication. 1929.

[13] Danielson and Conant, *Song and Play for Children.* Boston, The Pilgrim Press, 1925.

[3] Danielson and Conant, *Songs for Little People.* Boston, The Pilgrim Press.

[6], [10] A. M. Shumate, *Songs for the Preschool Age.* Nashville, Tenn., Baptist Sunday School Board.

[11] *International Journal of Religious Education,* October, 1934.

[12] *International Journal of Religious Education,* March, 1935.

# *JUNE SUGGESTIONS FOR THE JUNIOR DEPARTMENT*

*By Una R. Smith**

THEME FOR THE MONTH: *Learning to Know God through Discovering His Plans for the World about Us*

### To the Leader

The first month of summer is a time when nearly everyone is interested in some phase of nature. Lilies and roses call the attention of even the indifferent to the garden. The summer weather invites the motorist to drive out on the highways where there are wild flowers and trees, suggesting, to those who think, a God who "made all things beautiful." On warm nights, many people sit out of doors and so star interests easily develop. Then, too, many children will be planning vacation trips to the sea or to the mountains. Conversation about these out-of-door interests may be guided so that the boys and girls will grow in their appreciation of God's power and in their wonder at his marvelous works.

In spite of the many opportunities for developing interests in the world about them, many children will need special guidance. For this reason, it will be a good plan for the workers with junior children to plan some activities which will start the juniors to looking for out-of-door treasures. One way to develop interest in the out-of-doors, and to discover interests that the children already have, is to go on a hike to the woods or to a park. It is a good idea for the adult in charge to

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*Little Rock, Arkansas. Author of *The Junior Department of the Church School,* Cokesbury Press.

make the trip alone or with her helpers before she goes with the boys and girls. Then she may prepare herself for answering possible questions. She will also be in a better position to guide the children in making rules to follow on their hike. Other group activities which will quicken the interest in the out-of-doors and give a background for the worship services suggested for this month are: planting a tree on the church lawn, starting a flower garden, making flower boxes and planting ferns or flowers in them, observing stars at night.

### June 2

The room should be arranged with the idea of awakening interest in different phases of nature. Since a basis for developing interest in stars was laid in March,[1] it may be well to begin with conversation about stars. At the front of the room place a picture of the sky at night. Usually a large colored picture of the starry heavens may be borrowed from the beginners' department. Taylor's "When I Consider Thy Heavens" is especially appropriate. In vases, have sprays of leaves and bunches of flowers. A reading table, on which are several copies of *Nature Magazine* and a few elementary books for use in identifying specimens, will be of value in starting the children to making investigations. As the boys and girls arrive they should be interested in looking about the room to see if they can discover any wonder of nature of which they would like to tell the other members of the group. If questions are asked, someone may be ready to help the children answer their own questions by consulting books on the reading table.

SONG: "For the Beauty of the Earth"

DISCUSSION: Let the children speak of interesting nature specimens they have seen and ask questions. In one group a boy asked the name of the tree from which a spray of leaves had been brought. He was helped to look up the answer to his own question and to report anything of interest he could learn about the tree. Several children mentioned trees they knew. The group became interested in learning to know the trees in their immediate vicinity. They decided to go on a hike and see how many trees they could identify.

The leader may guide the children to notice interesting qualities of flowers in the room. For example, if there is a lily in the room, she may ask the children to recall the appearance of the bulbs that are planted in the fall. Or she may call attention to the dragonlike corolla of the snapdragon or lead the children to see the rabbit face in the larkspur blossom. Conversation of this kind may lead the children to offer to bring other interesting flower specimens next Sunday. Or a trip may be planned to a flower shop or to a rock garden.

The junior superintendent may then call attention to the picture of the sky and ask the children to tell of times when they have watched the stars at night.

STORY: "Michael Pupin"

As we have been talking of the stars, I have been thinking of a Serbian boy who was interested in the stars. He is now known in this country and in Europe as a great scientist. His name is Michael Pupin. As a boy he had herded oxen at night. The Serbian boys who watched their cattle at night, like the shepherds in Palestine, had much time to watch the skies at night. They could tell the time by the position of Orion or the Pleiades. They knew how to find the North by the North Star. They noticed the position of the Dipper at different hours of the night and could discover the North Star by extending a line connecting the two pointer stars in the Dipper. As these boys watched the stars, they would often think of the words of the Psalm:

"Day unto day uttereth speech,
And night unto night showeth knowledge."

They knew that the stars spoke to the Hebrew people of God, and they felt that they, too, heard the voice of God when they looked up into the sky at night. They wondered at the wisdom of the Creator who planned for each star its place in the heavens. They were glad to think that the author of all this beauty was their friend and that he was ready to help them.

When Michael became a grown man he was still interested in the stars. He wanted to know how the light from the stars came to the earth. Having read about Benjamin Franklin and his study of lightning, he wanted to come to America to study with American men of science and learn more about light and sound.

After he had studied in several schools in Europe, Michael Pupin came to America. He was without friends and without money, but he had an eager mind. He could look up to the sky and see the same stars he had learned to know as a boy in Europe. They spoke to him in America, as they had in his homeland, of a God who was ready to help his children as they tried to learn his plans.

Years later, when Michael Pupin had graduated from Columbia University and had become an inventor of note, he went back to visit his mother in Serbia. Again he slept out under the stars. He thought of the words of the Nineteenth Psalm. How much better he could understand them now! He still did not know all he wished to know about light and sound. But he had come, in his studies, to think that the same force that brings light from the sun and stars to our earth is used to carry the voices of people over telephones. As he thought of this, he could say with deeper appreciation:

"The heavens declare the glory of God;
And the firmament showeth his handiwork.
Day unto day uttereth speech,
And night unto night showeth knowledge."

These words from the Nineteenth Psalm reminded him that, when he was a boy, his mother used frequently to say to him: "Knowledge is the golden ladder over which we climb to heaven."[2] He told his mother about his new studies in science and asked her if this was the kind of knowledge to which she referred. She answered that she was thinking of any knowledge that would bring one nearer to God, "Just think of it," she said. "Ever since the creation of man, God has been sending messages from the stars and now men have discovered how to use the same force to carry messages to their friends."[2]

SONG: "This Is My Father's World"

BIBLE READING: Psalm 19:1-4

LEADER: Boys and girls often look out at the stars and think of God, who "giveth us richly, all things to enjoy." I want to read you a poem about what someone has thought as she looked out at the stars at night.

Upstairs in my room before I go to bed
I stand by my window and look far out.
High, where the stars shine, too far for thinking,
Where the white moon sails over the cloud-sea,
Down where the garden-path's just a shadow;
It's very strange and wonderful
That God does it all—

That he loves me in my room by the window,
And the squirrels sleeping in the hollow beech-tree,
And I whisper very softly, "Thank you, God!"
And I know he hears me."[4]

—EDITH KENT BATTLE

PRAYER BY LEADER:

God, our Father, we are glad that there are so many things about us to remind us of thee. We are glad, too, that we have minds and can learn of thy plans. Wilt thou help us as we try to discover interesting facts about the world in which we live. As we study thy laws for stars, and trees, and plants, we want always to remember that we, too, grow in accordance with thy law. May we learn more each day about how to follow thy laws. Amen.

SONG: "Lord of the Sunlight" or the chorus of "Day Is Dying in the West"

CLOSING PRAYER:

"Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." Amen.

### June 9

For this occasion, the room should be made attractive with flowers and leaves. It will add to the interest to have a bulletin board and exhibit table at the rear or at one side of the room. Clippings of poems and interesting nature discoveries may be on the bulletin board. On the exhibit table may be vases containing different kinds of flowers and leaves. Perhaps the leader will be able to obtain a lily bulb and place it beside a pot or vase in which is a lily in bloom. A spray of mountain laurel blossoms will be enjoyed for their beauty. This flower illustrates one of the interesting devices for cross fertilization. Let the children notice how each little pollen-filled anther is fastened in a small cuplike depression in the corolla. Then let someone press a finger gently into the center of the flowers and see how the anthers fly up. In this way provision is made for covering a visiting bee with pollen that he may carry it to the next flower he visits.

SONG: "The Summer Days Are Come Again"

CONVERSATION: Interesting discoveries we have made out of doors. (Let the children tell of trees and birds they can identify. Then call attention to the flowers in the room. Show the lily bulb and ask who would have guessed that this bulb would bring such a beautiful blossom. If the children have had any experience in growing plants from seeds, let them tell of the flowers they have grown from tiny seeds. Perhaps the group may be led to want to plant a box of flowers for the nursery or beginners' department. Frequently the children are able to bring plants or cuttings from their homes to fill the boxes. Petunias grow easily and quickly from cuttings.)

SONG: "This Is My Father's World"

BIBLE READING: Matthew 6:28 and 29

PRAYER:

Dear God, we are glad that Jesus, when he was on earth, loved the flowers and that he helped people to remember that flowers with all their beauty grow in accordance with God's law. We are particularly glad that we may learn God's laws for growing flowers and that we may share in his plans by caring for them. May we follow his law for his children in the way we use flowers. Amen.

POEM: *(read by one of the juniors):*

We thank thee, O our Father,
For all thy loving care:
We thank thee that thou madest
The world so bright and fair.
We thank thee for the sunshine,
And for the pleasant showers
And O, our God, we thank thee,
We thank thee for the flowers.
. . . . . .
And whether in the city,
Or in the fields they dwell;
Always the same sweet message
The fair sweet flowers tell.
For they are all so wonderful,
They show thy power abroad:
And they are all so beautiful,
They tell thy love, O God.

—ANONYMOUS

### June 16

If possible, have a picture of some forest scene at the front of the room. Sometimes a suitable picture may be found in a current magazine. Prints of the following paintings are especially suitable for this Sunday: "The Lord Is in His Holy Temple" by George Inness, Jr.; "Georgia Pines" by George Inness; "Summer Day" by Corot. On the bulletin board have clippings which the children have brought. Among others should be pictures of the big trees in California[5]; Joyce Kilmer's poem, "Trees"; and newspaper items about care of trees in the state. On the exhibit table may be sprays of leaves from a number of different trees and seedlings. An oak seedling with an acorn attached will be especially interesting.

SONG: "This Is My Father's World"

CONVERSATION: Let the children mention interesting tree observations. Perhaps they may also be interested in naming the different things in the room that came from trees. Call attention to the seedling trees

[1] See "March Suggestions for the Junior Department," in the *International Journal* for February, 1935.

[2] Michael Pupin, *From Immigrant to Inventor.*

[3] Adapted and abridged from *From Immigrant to Inventor* by Michael Pupin.

[4] From *Junior Lessons.* Used by permission of Whitmore and Smith.

[5] Pictures of these big trees may be secured from a railroad folder.

and then let the children tell of large trees they have seen.

POEM: "Trees" by Joyce Kilmer

PRAYER:

Dear God, the more we study about trees, the more we understand that only God can make a tree. We are glad we can work with thee, as we plant and care for trees. Help us not to injure or destroy trees that it will take years to replace. Amen.

BIBLE READING: "O Lord, how manifold are thy works! In wisdom thou hast made them all; the earth is full of thy riches."
—Psalm 104:24

SONG: "How Strong and Sweet My Father's Care" or "Father, Lead Me Day by Day"

### June 23

On this day, the picture used last Sunday may be kept at the front of the room. On the bulletin board have pictures of birds and their nests and interesting items about birds cut from newspapers or magazines.

SONG: "This Is My Father's World"

CONVERSATION: Let the children tell of interesting bird observations. Guide them in thinking of opportunities they have for protecting birds. It is especially important to help them realize the suffering that may result from shooting birds. Not only are wounded birds left to endure pain for a long time, but frequently young birds starve when the parent birds are killed.

BIBLE READING: Matthew 6:26

PRAYER:

Dear God, we thank thee for the birds. We enjoy them for their beauty and for their sweet songs. We know, too, that they do much to destroy insects that are harmful to flowers and trees. We want to share in thy plans by caring for and protecting these thy creatures. Amen.

SONG: "We Plough the Fields and Scatter"

### June 30

On the exhibit table have specimens children have collected while on vacation trips to the mountains. They may bring pine cones, rocks, sea shells, and kodak pictures.

SONG: "For the Beauty of the Earth"

CONVENTION: Continue reports on discoveries made in the world about us. Then lead the children to tell of specimens which they have brought for the exhibit table. Encourage them to tell of mountains they have seen and of trips to the coast.

SONG: "The Ships Glide in at the Harbor's Mouth" or "This Is My Father's World"

LEADER: As we have talked about the beautiful things in the world about us, they have reminded us of God and his plans. We have thought with Joyce Kilmer, "Only God could make a tree." We have sung with real appreciation, "He paints the wayside flowers."[6] And now that we have been talking of the mountains and the sea we know that they, too, are a part of God's great plan. Long ago a poet wrote about how he marveled at God's power as he thought about his having made the land and the sea. Let us read some words from this poet.

BIBLE READING: Psalm 95:1-7a

PRAYER:

Dear God, we are glad to think that thou, who made the sun and stars and planned their movements in the universe, who brought forth the seas and the mountains, art our Father. We want to live as thy children. Teach us to do what is right in thy sight. May we grow as did Jesus, "in wisdom and in stature and in favor with God and man." Amen.

SONG: "Lord of the Sunlight" or "Father, Lead Me Day by Day"

[6]From "We Plough the Fields and Scatter" by Matthias Claudias, translated by Jane M. Campbell.

# JUNE SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT

*By Rowena Ferguson**

THEME FOR THE MONTH: *Building the Kingdom of God through Discovering Beauty in God's World.*

One of the basic attitudes which builds spiritual security is a feeling of being at home in the universe. To understand and to appreciate the natural forces which surround mankind is a mark of civilization. Sensations of fear, frustration, repulsion in the face of the variety of manifestations which the universe presents are characteristics of primitive man, who has not developed his understanding to the point where he recognizes God as the center of the universe and his own feeling of awe as worshipful rather than magical.

Adolescent and adult attitudes toward the out-of-doors and its creatures are most frequently conditioned in childhood. A little child playing in his front yard found a beetle and was reaching his hand for it when the whole family rose up to prevent him from touching it, and to *make him afraid.* Much can be done during early adolescence to direct one's experiences so that attitudes of confidence and appreciation may be developed.

The worship programs for this month are directed to that end. Perhaps it is in order to suggest that pictures and books appropriate to each Sunday's theme will enrich the worship occasion, which will be even more meaningful to the boys and girls if they have opportunity for nature lore experiences together. It is not enough to talk and reflect about such attitudes. Boys and girls must come into direct contact with the universe under conditions which the church school may direct. The function of worship is to interpret such experiences religiously.

### June 2

THEME: *God's Gift of Water*

*Aim:* To lift up in the thinking of the group the beauty of water in its various natural manifestations, and the beauty of human good when water is used constructively for the benefit of all men.

A group of boys and girls should plan this program and take the parts of leadership under adult guidance. In addition to the responsibility of presiding, there will be various spokesmen to present God's gift of water in its many phases. It would be well if each one were to select his own material—a poem, reading, talk, poster, or combinations of these.

QUIET MUSIC

OPENING SENTENCE:

A noise like of a hidden brook
In the leafy month of June,
That to the sleeping woods all night
Singeth a quiet tune.
—COLERIDGE.

HYMN: "God Who Made the Earth"

LEADER: Life as we know it upon the planet earth is dependent upon water supply. Much of our daily life concerns the use and enjoyment of water. It is a part of the wide universe, as grand as the ocean and as simple as a dew drop. It dominates the life of man, feeding a thirsty body and a thirsty spirit. But man in turn puts water to many uses, one of the latest being to design stream-lined machines after the pattern of the water drop.

READING: Job 36:26-30

HYMN: "God of the Earth, the Sky, the Sea"

FIRST SPOKESMAN: "Water as Natural Beauty" (the ocean, a waterfall, a river, etc.)

A bright stream in Syria was named Meander, and from its multitudinous wanderings we keep the word "meander" to mean a journey in winding ways. . . . Who but God taught the waters this quaint unreasonableness? Every step the stream takes is a deviation. Being in no hurry it may be as leisurely as a summer afternoon. Streams are in no sweaty haste, but, with blunt Walt Whitman, may loaf and invite their soul; and so it happens they will spend a half day in your field when they might get beyond it in a jiffy. I love their loitering. The streams go nosing around, digging under banks, stopping to demolish a sandbar, then waiting to build a sandbar, putting a curve on everything as a rainbow does, building little peninsulas where a wild flower may root, laving the roots a sycamore has inadvertently thrust too near the stream, dawdling around in pools, chasing its own bubbles as a kitten runs after its own tail, making froth at the edge of some root which has with temerity walked out across the stream, pouring down its little world of waters from a play-ledge of rocks, and so has dug a little hollow where the waters stay when the stream runs dry, running around and building an island so they may study geography without going to school, making a bold maneuver, like a skillful general, and swinging back so far as to construct a huge peninsula, and within a three-feet of flowing back into itself, when in strange willfulness turning off in a new direction to go clean to the back of the hill, where the rocks jut out, laughs at them for being naked, and chasing sunlight along its way and then drowsing within the shadows, thus loitering, then running off in great speed as if to do an errand forgotten, then off into another direction out into the open where grass is growing and willows dream; then down where the banks are high and steep, and where no sunlight is, and then dodges like children when they play blindman's buff; and the upshot of all this is—the stream has written a poem of journeys.
—WILLIAM A. QUAYLE, from *God's Out-of-Doors,* copyright 1902, by Jennings and Pye.

SECOND SPOKESMAN: "Piped Water, Useful to Man" (irrigation, plumbing in houses and public buildings.)

As man through the years has become skilled in mechanics, he has learned to use God's gift of water more and more efficiently. By purifying and piping it, he has been able to develop the modern plumbing system which has made life more convenient and pleasant for thousands of people. By damming rivers and channeling the water into irrigation ditches, he has made dry land productive. So does man cooperate with God in making the universe serve his children.

PRAYER *(in unison):*

Our Father, we pray that we may not forget we are thy children, and deny the use of thy gift of water to any of our brothers. If there are sections of our community where sanitation has not yet been provided through plumbing facilities, we pray that an awakened citizenry will make it possible for all persons to enjoy God's gift.

THIRD SPOKESMAN: "Water Power—Making Possible a Better Life for Men" (social significance of the development of hydro-electric power.)

Man's highest achievement in making water serve common needs is using its power to generate electricity. In the Tennessee valley and other parts of our country hydroelectric plants produce the current which runs the vast machines of our civilization. In this way many hard places in life are smoothed for people. When the benefits of such power are distributed among all men, life will become more beautiful and harmonious.

PRAYER *(in unison):*

Our Father, because it is a temptation for self-seeking people to commercialize this power so that accumulation of profits rather than the good of mankind is its purpose, we pray that persons with vision of a better life for everybody will lead them thinking of thy children so that thy gift of water may not be misused. Amen.

FOURTH SPOKESMAN: "Water for the Pleasure of Man" (swimming, boating, etc.)

He who thinks of water as an enemy will never learn to swim. Not until he "lays his head full weight upon its surface will he know it as a friend which supports him and gives him keen delight. To be at home in the water is to discover anew God's "loving kindness to the children of men." (Follow with Masefield's "Sea Fever," a favorite of boys and girls to be found in most anthologies of modern poetry or "Song for Sailing" as below.)

There is no weariness nor pain
Through all the dusty earth
But scampers like a tattered leaf
Before the wind's mirth.

The wind's mirth, the waves' song,
The swing of summer seas . . .

*Assistant Editor, Editorial Department, General Board of Christian Education, Methodist Episcopal Church, South, Nashville, Tennessee.

Earth has no magic anywhere
So powerful as these.

Then let the sail swing wide and free
Where waves are bright with sun:
Whatever dream your heart has known—
It can be done.

—Frances Stoakley from *The Torchbearer* used with permission.

EADING: Job 37:5-14
[YMN: "God of the Glorious Sunshine"

## June 9

'HEME: *Be Good to Trees*

*Aim:* An appreciation of trees—their various forms of beauty and the inspiration of their usefulness which challenges wasteful habits.

Materials on this theme are so abundant that the boys and girls should have no trouble discovering their own. The ones listed below are suggested as being less well known than others. If the needs of the group warrant, and it seems not to have been stated indirectly, a talk might be prepared on the subject of conservation and reforestation with remarks as to the mutilating of blossoming trees, such as dogwood, and evergreens, such as holly. The special needs of the group will determine selection and procedure.

If there is a naturalist, or a forest ranger, in the community this program furnishes an excellent opportunity for the boys and girls to make his acquaintance through a discussion of interesting phases, both scientific and aesthetic, of the tree life of their immediate environment. This experience would help the boys and girls become more intelligent about the natural beauties with which they are surrounded.

Readings:

Trees are the greatest of all living creations—greater even than man. They commit no sins with malice aforethought. They obey the laws of nature. They live on and on rendering service to man and God after succeeding generations of mankind have gone back to clay.

They feed the world by enriching and watering the soil. They quench man's thirst by making streams to run clear. They raise their limbs to wave gladness, beauty, and health throughout the land.

In adversity they comfort us; in success they rejoice with us. They shield our homes from the cold of winter and the heat of summer. They shelter the birds that sing and the wild animals that mate. In the doing of these things they grow. And in their growing they typify life in full, joyous, sinless splendor.

—Ovid Butler from *American Forests*, used with permission.

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Trees

Oldest of friends, the trees!
Ere fire came, or iron,
Or the shimmering corn;
When the earth mist was dank,
Ere the promise of dawn,
From the slime, from the muck
The trees!

Nearest of friends, the trees!
They shield us from storm
And brighten our hearths;
They bring to our tables
The autumn's fine gold;
They carol our joys
And sing to our griefs.
They cradle our young
And coffin our dead—
The trees!

Truest of friends, the trees!
Men wander far
At a word or a nod;
Life is a grief,
Love is a chance,
Faith stumbles oft,
Joy is soon past.
Oldest of friends,
Nearest of friends,
Truest of friends,
The trees!

—Thomas Curtis Clark. From *Quotable Poems*, Vol. II, published by Willett, Clark and Co.

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Trees are friends of the wind and sun,
And I sometimes see, when day is done,
Shy stars rest on the rugged breast
Of a giant tree, while its cool leaves croon
A lullaby, as over the crest
Of a humpbacked hill, and down the west
Dusk rolls the thin golden hoop of the moon.

Trees are friends of the furred folk and birds;
They speak to the rain with magical words;
Violets seek the streams at their feet
Where shadows lie in peaceful slumber;
Where grasses and ferns grow lush and sweet
Where music of winds and waters meet
And sunlight scatters its dancing umber.

Trees are friends of the earth and man,
A marvelous part of creation's plan:
There sturdy towers, tall and wide,
Rise like a miracle from the sod;
Warmth and shelter and food beside
The gracious living trees provide,
A beautiful, wonderful gift of God.

—Marion Doyle from the *Torchbearer*, used with permission.

Scripture Reading: Psalm 104: 16, 17, 24
Hymns: "This Is My Father's World,"
"We Plow the Fields and Scatter,"
"Fairest Lord Jesus"

## June 16

Theme: *God's Creatures*

*Aim:* An appreciation of wild life and of right attitudes toward domestic animals.

Perhaps warning should be given that it is not contemplated that animals be sentimentalized or endowed with unrealistic powers or values. The attitudes of such books as *The Jungle Books* by Rudyard Kipling, *Bambi* by Felix Salten, *Lives of the Hunted* by Ernest Thompson Seton, are those which seem now most constructive in this area. Stories from any of these volumes would make excellent material for this program. Another feature might be a series of word sketches from the boys and girls themselves on "Animals I Have Known" (perhaps a pet, or squirrels in the park, or birds which nested nearby, or a friendly frog in a garden pool, or some interesting butterflies, or an unusual glimpse of a wild animal—deer, bear, red fox, woodchuck) in which they try to give an appreciative interpretation after the manner of a recent book by Marjory Bianco, entitled *I Like Animals*. Still another suggestion is that some qualified person talk on "How to Make a Pet Happy" or "Birds of Our Neighborhood."

Leader's Introduction: Man shares life in the universe with other animals. Because of his developed intelligence, imagination, and other spiritual powers, he may understand the interesting ways of his fellow creatures. While some of these, such as insects and bacteria, are harmful to man, the majority are friendly and even helpful. If it were not for the birds, insects would be more devastating to man's endeavors than they are now. When man understands the ways of his animal neighbors, he does not make stupid blunders in dealing with them. For instance, some years ago western farmers were annoyed because the coyotes were killing chickens. Instead of trying to understand the situation and acting intelligently, they slaughtered the coyotes wholesale with the result that the jack rabbits increased rapidly, without the check of their natural enemies. The farmers were then almost helpless in the face of thousands of jack rabbits much more destructive than the coyotes had been.

The amateur naturalist, who is at home in the woods and fields and on the seashore because he is familiar with the life about him, has a keen delight in the beauty and variety and uniqueness of God's universe. He comes close to God who knows God's creatures intimately.

The following Scripture passages may be used in a variety of ways—combined into a unison or responsive reading, or parts of it correlated with a prayer or with the singing of the Doxology. A reading choir might be used effectively.

Hymns: Those which have been suggested for previous Sundays are appropriate.

Readings:

Little things that run and quail
And die in silence and despair;
Little things that fight and fail
And fall on sea and earth and air;
All trapped and frightened little things,

The mouse, the coney, hear our prayer:
As we forgive those done to us,
The lamb, the linnet and the hare,
Forgive us all our trespasses,
Little creatures everywhere.

—James Stephens

At midnight the unending warp of rain still threaded the invisible sky and sea. I lay in my bunk and listened to the unearthly cries of the confused seabirds. The high, shrill, pitiful notes filtered through the murk, and then, suddenly, several ghostly forms would shape themselves, fluttering tremulously far out in the driving wind and rain, proving that the darkness was not darkness after all.

In the museum of Uyeno Park, Tokio, there was once an incomparable collection of kakemonos—the rarest work of the best old masters of Yeddo and China—all taken now by the earthquake. Unknown to me, there was hidden deep within a forgotten cell of memory, a clear-cut vision of one, showing sea-gulls flying in the rain. And now, on this rainy midnight at sea, the picture flashed to consciousness, for there before me, framed in the long rectangle of my cabin door, Hokasai's kakemono lived again.

I lay back in the bunk, writing on my drawn-up knees, my posture recalling Stevenson or Twain in everything except the value of what I wrote. A half hour passed and the rain was Monday's rain, when I heard a gentle whipping of wings—a sharper tone which is given out when wings are very wet. In mid air in my cabin, beating a little cross current to my electric fan, was one of the fairy terns of Cocos. As I looked, the immaculate little beauty fluttered upward and poised close to the wall light, then sank slowly and came to rest on my knee. I finished my sentence and began to write a description of the dainty bird, while it fulled and shook and settled its plumage into place, showering me with drops. I felt no envy of Stevenson or Twain now. For the space of several minutes we looked at each other, the tern much the more composed and less breathless of the two. Then, lightly as thistledown, it rose, fluttered over to my desk and alighted in the middle of a large map of Cocos Island which happened to be lying there.

For a long time the bird preened its white plumage, looking about with its dark, quick eyes and burying the slender beak deep in the feathers, fluffing them out. The chicory blue of the beak was just the touch needed to set off the snow-white plumage. As it preened, it walked slowly about on the paper Cocos, the violet blue webs between the toes pattering softly. Then the long, angled, capable wings were stretched high, high up, and a half dozen quick beats lifted the whole little being, making palpable the thin air. Without haste, yet without hesitation, the fairy tern drifted out of the door, glimmered like a painted kakemono ghost for a moment, and vanished. I watched the same slanting lines, listened in vain for any last call it might have sent back, and wondered whether I had not dreamed a dream. But the map of Cocos Island showed a cluster of little, swollen blisters where the damp drops had raised the paper, and to the paper-flat slopes of Mount Harrison there clung a tiny feather—not soft and downy from the body, but a little tertiary from the wing itself. Again I looked out and marveled how such a pinch of white fluff of a bird, scarcely a foot in length, weighing less than five ounces, could have the courage on such a night to leave light and shelter and safety—for it had showed not the slightest fear of me—and launch out into the driving rain, with the nearest tree sixty miles away.

—William Beebe from *The Arcturus Adventure*, used by permission of G. P. Putnam's Sons, publishers.

## June 23

Theme: *A Bigger Universe*

*Aim:* To lead the thinking of the group to the understanding that we must stretch our idea of God when we contemplate the universe; that if the universe has order, beauty, dignity, stability, so must God.

Quiet Music

Leader: The oriental night came down, wrapping a shepherd boy and his flock with a blanket of stillness and friendly dark. As the sharp outlines of the Judean hillside dulled to indistinctness, the sheep with small stirrings settled together for the night, and the boy made himself comfortable against the swift coolness. During the summer weeks when he had been watching his flocks, the boy had come to dread this time of day when the world was withdrawn and he seemed most alone.

But lately he had come to know a new companionship. Above the dark curves of the surrounding hills the stars shone night after night. They filled him with a pleasant wonderment in their slow procession across the heavens—up from the east, across the zenith, and down in the west. He had come to recognize certain groups, and wished he might think of them by name. He supposed the learned rabbi back home in his village knew much about the stars. He must remember to ask him about them sometime, and to ask him, too,

whence came the feeling of peace and exaltation which filled his heart as he watched the sky. Loneliness was no longer a part of the night time, for the friendly stars spoke to him of beauty and order and serenity.

Years later this shepherd lad became known as the Sweet Singer of Israel, and still later he was crowned as Israel's king. But he is remembered not so much for his kingly deeds as for his poetry, a reflection of those nights under Judean skies.

SCRIPTURE *(in unison):*

When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him a little lower than the angels,
And hast crowned him with glory and honor.
—Psalm 8:3-5

HYMN: "This Is My Father's World" (first stanza)

LEADER: "Is not God in the height of the heavens? And behold the stars how high they are." (Job 22:12)

IN UNISON: In the beginning God created the heavens and the earth. . . . The heavens declare the glory of God, and the firmament showeth his handiwork.

FIRST SPOKESMAN:

When I gaze through the frosty winter dark
Up at the star-strewn spaces of the sky
Curved from the four horizons in an arc
Of scintillating loveliness, and try
To count the constellations; to compute
The dazzling worlds along the Milky Way
(A simpler task to reckon all the fruit
Of apple trees from Eden to our day!)
I can but stand in awe before the clue
Which sky at night holds to Infinity,
Can only stand there breathless, wordless, under
The glory of the stars, and wonder, wonder.
—ETHEL ROMIG FULLER from the *Torchbearer*, used with permission.

IN UNISON:

Day unto day uttereth speech
And night unto night showeth knowledge;
There is no speech nor language
Where their voice is not heard.
Their line is gone out through all the earth,
And their words to the end of the world.
—Psalm 19:2, 3

SECOND SPOKESMAN:

The old earth swings in the air,
Steady, indifferent;
She doesn't know or care
Who came or went.

But something within our hearts
Is more than this,
And reaches as far as it can
To where God is.

"Here am I!" says the white flower moon,
And many a singing star,
But prayer can call God down
To where we are.

Too wide the great blue sky,
Too deep the flat green sea,
But we can cry our need
Out through immensity.

And there's no star-driving wind,
No planet crashing on sun,
Can cover the smallest cry
Of the humblest one.

I go like a moth in the dark,
As a swallow over the sea,
Knowing the love of God
Will go with me.
—LOUISE DRISCOLL, from the *Epworth Highroad*, used with permission.

CHOIR OF SELECTED VOICES: "The Spacious Firmament on High." (The words may be read if it is impossible to secure singers.)

TALK: This should be a talk which will present the fundamental law of gravitation; the vastness of the universe—its precision, and the elementary facts of its structure; concluding with remarks to explain that as man, beginning with the things around him on his one little part of the earth, uses thought and imagination to comprehend the wide stretches of the universe, so will he enlarge his idea of God, finding him at the center of creation. The following books, and others available in any library, will be helpful in presenting such information: *The Stars in their Courses*, by Sir James Jeans, *The Friendly Stars* by M. E. Martin, *Astronomy for Everybody* by Simon Newcomb, *When the Stars Come Out* by Baker.

LEADER:

How shall men doubt His empery over time
Whose dwelling is a deep so absolute
That we can only find Him in our souls.
. . . . . There He lives and reigns.
There infinite distance into nearness grows,
And infinite majesty stoops to dust again;
All things in little, infinite love in man . . .
Oh, beating wings, descend to earth once more,
And hear, reborn, the desert singer's cry:

IN UNISON:

When I consider thy heavens, the work of thy fingers,
The sun and the moon and the stars which thou hast ordained,
Though man be as dust, I know thou art mindful of him;
And through thy law, thy light visitest him.
—ALFRED NOYES from *Watchers of the Sky*, Frederick A. Stokes Co., publishers.

## June 30

THEME: *Hidden Beauty*

*Aim:* To climax the series of programs with reflections on the less obvious manifestations of nature, on God's infinite capacity for taking pains, his craftsmanship which reveals concern for small things.

LEADER'S INTRODUCTION: To make ourselves more at home in the universe we have made interesting discoveries of natural wonders that are beside our doorways, we have contemplated the woods and the sea; our imagination has carried us even beyond our own planet. Our hearts have been lifted up in praise to the Creator of the universe, and our spirits have grown nearer his as we have become more intelligent and understanding of the world he has made.

With eyes that are made keen by appreciation, we may discover the hidden beauty around us which reveals God's attention to the smallest part of his creation.

HYMNS AND SCRIPTURE passages which have been enjoyed during the month may be repeated on this program. An excellent additional feature might be a talk by the biology teacher of the high school on interesting discoveries with a microscope.

READINGS: The following readings will also carry forward the thinking of the group.

The gray hills taught me patience,
The waters taught me prayer;
The flight of birds unfolded
The marvel of thy care.

The calm skies made me quiet,
The high stars made me still;
The bolts of thunder taught me
The lightning of thy will.

Thy soul is on the tempest,
Thy courage rides the air.
Through heaven or hell I'll follow;
I must—and so I dare!
—ALLEN EASTMAN CROSS, used with permission of the author. (These words have been set to music in the *New Hymnal for American Youth*. It would be interesting as a solo if the group cannot sing it together.)

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Blessed be God who made such pretty birches,
And spent such gold in dandelion's crowns.
He made small swallows flying o'er great churches,
Made little fish that gaze from streams at towns.

He made great woods to give the small birds perches,
Made the green meads to give the crickets gowns,
He made the snail. He made the crab which lurches
Sideways to port, made cockleshells, made clowns.

Blessed be God, so sweet, so near is he.
He made the old man's sunshine, made this hour,
Made stars for roof tops. Oh, what courtesy!
'Twas he who dreamed the honeysuckle flower.
He gave the mole a labyrinth. He gave
The beach grass the embroidery of the wave.
—DANIEL SARGENT from *Harper's* magazine.

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GOOD COMPANY

Today I have grown taller from walking with the trees,
The seven sister-poplars who go softly in a line;
And I think my heart is whiter for its parley with a star
That trembled out at nightfall and hung above a pine.
The call-note of a redbird from the cedars in the dusk
Woke his happy mate within me to an answer free and fine;
And a sudden angel beckoned from a column of blue smoke—
Lord, who am I that they should stoop—these holy folk of thine?
—KARLE WILSON BAKER. From *Blue Smoke*, published by Yale University Press.

# *JUNE SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS*

*By Nancy Longenecker**

THEME FOR THE MONTH: *Building the Kingdom of God through Discovering Beauty in God's World*

## June 2

THEME: *"When I Consider Thy Heavens"*

PRELUDE: "Nocturne" by Grieg, or "Nachstucke" by Schumann

CALL TO WORSHIP: Psalm 8:1-9

HYMNS: "O Worship the King"
"The Spacious Firmament on High"

POETRY: Read hymn, "God of the Earth, the Sky, the Sea"

OVERTONES

Over the ground is a mat of green,
Over the grass is dew;
Over the dew are the arching trees,
Over the trees the blue.
Dotting the blue are the scudding clouds,
Over the clouds the sun;
Over the sun is the love of God,
Brooding us, ev'ry one.
—ABBIE FARWELL BROWN. From *Songs of Sixpence*, published by Houghton Mifflin Co.

PICTURE: "When I Consider Thy Heavens" by W. L. Taylor

(This picture should be placed and lighted so that all may see it during the interpretation, which should be given by a student. A print of this picture may be obtained from Edward Gross Co., New York City.)

INTERPRETATION:

As long as man has lived he has "considered the heavens," pondering on the wonder, the mystery, and the beauty of our universe. The artist, Mr. Taylor, has pictured a night of deepest blue and a lonely watcher who stands alone with the great power of the unknown upon him. Perhaps he is the Psalmist who, feeling his own humility before such grandeur, exclaims:

"When I consider Thy heavens, the work of Thy fingers,
The moon and the stars which Thou hast ordained;
What is man, that Thou art mindful of him?
And the son of man, that Thou visitest him?"
(Psalm 8:3, 4)

Far off in the distance lie the hills, and perhaps he continues:

"I will lift mine eyes unto the hills:
From whence cometh my strength?"

And then the satisfying answer:

"My strength cometh from the Lord,
Who made Heaven and Earth."

Always the great men of art and science return to God as the source and creator of all things. It is this seeing of God, whose everlasting arms bear us up in times of deepest awe, that gives us balance and understanding. Let us look quietly for a few moments at this picture and ask ourselves these questions:

Is God's universe too great for him to think of me? Not a sparrow falleth but the Father knoweth, how much more are you worth than a sparrow?

Do the stars help me to believe that there is a great intelligence behind their ordered courses?

Am I willing to trust my whole life—now, tomorrow, and forever—to that loving control?

Have I ever felt the upreach as I watched the heavenly bodies in the infinite spaces?

"I shall think upon Him in the night watches; I shall live above small things, knowing that I belong to God's great universe which says to my restless spirit, 'Be still, and know that I am God.'"

SCRIPTURE: Psalm 19:1-6

HYMN: "God Who Touchest Earth with Beauty"

BENEDICTION:

St. Francis of Assisi loved all nature as members of one great family. So he called the Sun, his brother; and the Moon, his sister; and the Earth, his mother. No one has written his adoration more perfectly than has been done in his hymn, "Canticle to the Sun."

*New York City.

"O Lord, we praise thee for our Brother Sun,
Who brings us day, who brings us golden light,
He tells us of thy beauty, Holy One,
We praise thee, too, when falls the quiet night,
For Sister Moon, and every silvery star
That thou has set in heaven, clear and far."

NOTE: If you wish to enlarge this program, facts concerning the lives of present-day astronomers, such as Sir Arthur Eddington, Edwin B. Frost, and Albert A. Michelson, might be given. Or the marvels of the planetariums of Chicago and New York, might be described by someone who has seen them.

## June 9

THEME: *Have an Understanding with the Lakes and the Hills*

PRELUDE: "Morning" by Grieg

CALL TO WORSHIP *(in unison):*

Blessed be the Lord of his land;
For the precious things of heaven, for the dew,
And for the deep that coucheth beneath,
And for the precious things of the fruits of the sun,
And for the precious things of the growth of the moons,
And for the chief things of the ancient mountains.
And for the precious things of the everlasting hills.

HYMN: "When Morning Gilds the Sky"

READINGS:

THE MOUNTAINS (to be given by a boy)

"We think of thee as we look out over the green valleys to the mountain peaks.
The whole earth seems silent and peaceful.
The clouds move off unto the unending sky, and our thoughts go with them out into the vastness of the world.
We thank thee for the thrilling, uplifting beauty of the sky and hills!
As we watch them, all the low desires go out of our hearts, and we pray that we may be stronger and nobler than we have ever been before.
Help us to live a mountain-top life."

—From *A Boy's Book of Prayers*, published by The Pilgrim Press.

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"I have an understanding with the hills
At evening when the slanted radiance fills
Their hollows, and the great winds let them be,
And they are quiet and look down at me.
Oh, then, I see the patience in their eyes
Out of the centuries that made them wise.
They lend me hoarded memory and I learn
Their thoughts of granite and their whims of fern,
And why a dream of forests must endure
Though every tree be slain; and how the pure,
Invisible beauty has a word so brief.
A flower can say it or a shaken leaf,
But few may ever snare it in a song,
Though for the quest a life is not too long."

—GRACE HAZARD CONKLING. From *Services for the Open*, published by D. Appleton-Century Co.

SOLO: "The King of Love My Shepherd Is"

SCRIPTURE:

THE MOUNTAINS THAT CHRIST KNEW

*Mount Hermon* is near Caesarea Philippi and the northern limit of the territory of Israel beyond Jordan. Its majestic height and abundant dews were praised by the Hebrews. Modern scholars agree that Mount Hermon was the place of the transfiguration. (Read Matthew 17:1, 2.)

*Mount of Beatitudes.* The memorable sermon on the mount is contained in the fifth, sixth, and seventh chapters of Matthew. The Horns of Hattin together make up this mountain, and stand about half a mile distant from the road leading from Nazareth from the Sea of Galilee. Standing on top of the highest peak of this sacred mount, one can survey the whole country, where most of the mighty works of Christ were done. (Read Matthew 5:1, 2)

*Mount of Olives.* It was over this mountain that Christ journeyed to the home of Mary, Martha, and Lazarus, where he spent most of his time. It was here that he spent the last three days of his life before the crucifixion. At the foot of the Mount of Olives is the garden of Gethsemane, in which he made his last prayer. (Read Matthew 21:17)

*Mount Calvary.* This sacred place is just outside the walls of Jerusalem and is situated a little northwest of the Damascus gate. In looking at this hill from any direction you will recognize the shape of a human skull. It was here that Christ was executed as a malefactor. This hill was then, as it is now, beside a great thoroughfare, the road from Jerusalem to Damascus. (Read Matthew 27:33)

THE LAKES THAT CHRIST KNEW

*The River Jordan.* Christ was baptized about one hundred yards below the ford of the Jordan. The flow of this river was very rapid. Jordan means "down comer." It is the most sacred river in Christendom. (Read Matthew 3:13)

*Pool of Siloam.* This is where our Lord told the man born blind, "Go wash in the Pool of Siloam." The waters of Siloam flow softly in contrast with the sweeping current of the Euphrates. (Read John 9:7)

*Sea of Galilee.* Our Lord spent much of his time near this place. Here many of his wonderful miracles were performed. He saw it from every side, and must have loved its waters which are so perfectly clear and abounding in excellent fish of various kinds. It is seven hundred feet below the level of the Mediterranean Sea. (Read Matthew 15:29)

PRAYERS: Voluntary prayers directed toward the theme of gratitude for the beauty of nature, for Christ's love of the out-of-doors, and for the beauty of character which is the greatest of God's creations.

HYMN: "For the Beauty of the Earth"

BENEDICTION:

O God, we thank thee for everything:
For the glory and beauty and wonder of the world.

## June 16

THEME: *The Day*

PRELUDE: "To the Rising Sun" by Torjussen.

CALL TO WORSHIP: "Holy, Holy, Holy, Lord God Almighty" (first stanza)

POETRY FOR CHORIC READING:

THE SALUTATION OF THE DAWN

"Listen to the Exhortation of the Dawn!
Look to this Day!
For it is Life, the very Life of Life.
In its brief course lie all the
Verities and Realities of your Existence;
The Bliss of Growth,
The Glory of Action,
The Splendor of Beauty;
For Yesterday is but a Dream,
And Tomorrow is only a Vision;
But Today well lived makes
Every Yesterday a Dream of Happiness,
And every Tomorrow a Vision of Hope.
Look well therefore to this Day!
Such is the Salutation of the Dawn."

—From the Sanskrit

THE DAY

" 'The day will bring some lovely thing,'
I say it over each new dawn:
'Some gay, adventurous thing to hold
Against my heart, when it is gone.'
And so I rise—and go to meet
The day with wings upon my feet.

"I come upon it unaware—
Some sudden beauty without name:
A snatch of song—a breath of pine—
A poem lit with golden flame;
High tangled bird notes—keenly thinned—
Like flying color on the wind.

"No day has ever failed me quite:
Before the grayest day is done
I find some misty purple bloom,
Or a late line of crimson sun.
Each night I pause—remembering—
Some gay, adventurous, lovely thing."

—GRACE NOLL CROWELL. From *Silver in the Sun*, published by The Southwest Press.

SUNSET AND VESPERS

"I lay and looked upon the sunset sky;
The sun had rolled
Into a sea of glass;
The soft attendant cloud had passed it by
And what remained was one clear scintillating
Mass of gold.

"Slim tapers tipped starlight
In the dusk
Beneath the stained glass window.
Painting arches—
Dim.
My soul with soft music
Quivering;
My heart groped in the twilight—
Unquiet."

TWILIGHT

"If you watch in the quietness that comes after sunset,
When the sky is a candlelighted bowl
Before the earth lights have asserted themselves,
And the fretwork of trees borders the gray robe of night,
A hovering drift of clouds slips into the afterglow—
And time is not,
And life-ties are forgotten things,
For it is the calm hand of God that has shaped itself so."

—JAY MARION FISHER.

WHAT IS THE NIGHT FOR?

"I asked
The quietude
Pervading earth and sky:
'What is night for?' The answer came:
'For Thought.' "

—ADELAIDE LOVE, from *The Slender Singing Tree.*

HYMNS: "When Morning Gilds the Sky"
"Summer Suns Are Glowing"
"All Beautiful the March of Days"
"At Evening When the Sun Was Set"
"Day Is Dying in the West"
"God That Madest Earth and Heaven"

SCRIPTURE: "How Christ Taught Through Nature"
"The Sower"—Matthew 13:3
"The Mustard Seed"—Matthew 13:31-32
"The Good Shepherd"—John 10:1-5, 7-18
"The Lost Sheep"—Luke 15:4-7
"The Laborers for the Vineyard"—Matthew 20:1-16

BENEDICTION: "Open mine eyes that I may behold wondrous things out of thy law."

## June 23

### *A Galilean Service*

THEME: *At Close of Day*

This is for an out-of-doors service by water at eventide. Campers love this service where the group is divided into those who are in boats on the lake and those who remain on shore. This allows for antiphonal effects. Those in the boats come from a distance singing, and draw near to the shore where the service is carried on. Usually most of the service is given by those in the boats, but that is left to the discretion of the leaders. In case such a service is not at all practicable, then it may be altered to meet the needs of the group.

LEADER *(on shore):*

The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein.
For he hath founded it upon the seas, and established it upon the floods.
Who shall ascend into the hill of the Lord? or who shall stand in his holy place?
He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.
He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

—Psalm 24:1-5

HYMN: "Galilee, Bright Galilee"
(Sung by group in boats as they approach the shore. Sing second stanza as solo with group humming. Group on the shore unite in singing the fourth stanza.)

POEM:

Stretch out your hand and take the world's wide gift
Of Joy and Beauty. Open wide your soul
Down to its utmost depths, and bare the whole
To Earth's prophetic dower of clouds that lift
Their clinging shadows from the sunlight's rift—
The sapphire symphony of seas that roll
Full-breasted auguries from deep to shoal,
Borne from dim caverns on the salt spray's drift.
Open the windows of your wondering heart
To God's supreme Creation; make it yours,
And give to other hearts your ample store;
For when the whole of you is but a part
Of joyous beauty such as e'er endures,
Only by giving can you gain the more!

—CORINNE ROOSEVELT ROBINSON, from *Stretch Out Your Hand* published by Houghton, Mifflin Co.

HYMN: "O Maker of the Sea and Sky"

SCRIPTURE: Matthew 4:18-22

POEM: "A Fisherman Speaks"

Oh He who walked with fishermen
Was man of men in Galilee;
He told us endless wonder-tales,
His laugh was hale and free.

The water changed He into wine
To please a poor man's company;
I saw Him walk one wretched night
Upon a troubled sea.

And when the rabble cried for blood,
I saw Him nailed upon a tree;
He showed how a brave man could die;
The Prince of Men was He.

And rough men, we, who never wept,
Wept when they nailed Him to the tree;
Oh, He was *more than man*, who walked
With us in Galilee.

—SCHARMEL IRIS. From *Singing Pathways*, published by Powell and White.

HYMN SOLO: "God of the Earth, the Sky, the Sea"
*(All sing the refrain)*

We give thee thanks, thy name we sing,
Almighty Father, Heavenly King.

STORY: "The Two Searchers," from *Story Worship Material* published by the Religious Education Council of Canada, Toronto.

HYMN: "I Bind My Heart This Tide"
(Printed in the *International Journal* for March, 1935, page 29.)

PRAYER OF DEDICATION: By Leader

BENEDICTION: "Taps"

Day is done,
Gone the sun
From the lake,
From the hills,

From the sky,
All is well,
Safely rest,
God is nigh.

HYMN: "Jesus, Savior, Pilot Me" or "God Who Touchest Earth with Beauty" (To be sung by the group in the boats as they leave the shore. Those on shore remain quietly until the last sound of the music dies.)

### June 30

THEME: *The Silences of Nature*

PRELUDE *(violin and piano):* "Meditation" from "Thais" by Massenet

CALL TO WORSHIP:

God of the Dew, in gentlest ministry,
As silently, would I some soul refresh anew.

God of the Sun, far flaming heat and light,
Be my delight on radiant errands swift to run,

God of the Star, to its own orbit true,
My soul imbue with dread, lest I thine order mar.

God of the Sea, majestic, vast, profound,
Enlarge my bound, broader and deeper let me be.
—MALTBIE L. BABCOCK. From *Singing Pathways*, published by Powell and White.

LEADER: In our busy days when life is so abundant and we are full of restlessness, we often forget the great experience of silence. Sometimes we are afraid to be alone and we are not willing to become acquainted with ourselves by being quiet. In our prayers we are too eager to talk to God and not to listen to him. It is said that the Orientals have this great power of remaining quiet in meditation and have thus caught the mystic depth of the silences of God and Nature. Today may we remain silent and earnestly direct our thoughts toward high purposes, thinking how Nature has given us this example of the silences through the sea, the trees, the rocks, the hills, the sun, and the stars.

Let us read together the hymn, "Dear Lord and Father of Mankind," pausing after each stanza to meditate quietly upon the content and trying to find its meaning for ourselves.

Dear Lord and Father of mankind,
Forgive our feverish ways;
Reclothe us in our rightful mind;
In purer lives thy service find,
In deeper reverence, praise.
*Meditation*
In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow thee.
*Meditation*
O Sabbath rest by Galilee!
O calm of hills above!
Where Jesus knelt to share with thee
The silence of eternity,
Interpreted by love.
*Meditation*
Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.
*Meditation*
Breathe through the heats of our desire
Thy coolness and thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind, and fire,
O still small voice of calm.
*Meditation*

SCRIPTURE *(read slowly):*
"Be still, and know that I am God."
"He leadeth me beside still waters.
He restoreth my soul."
"Their strength is to sit still."
"And, behold, the Lord passed by and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake: but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still, small voice."

COMMUNION:

Lord,
In the hurry of everyday life, and of service for men,
We would snatch, again and again,
A hundred times in a day,
The brief and golden leisure
To glance thus up to thy face,
To catch once more the sound of thy voice,
To feel anew the touch of thy hand,
To know again that we live in thee.
—From the *American Student Hymnal.*

HYMN *(sung softly):* "Still, Still with Thee"

## Rethinking Religious Drama

*(Continued from page 8)*

episodes may be used separately if desired. It will be noted that they contain elements of worship—preparation, humility in the presence of greatness, meditation, confession, and dedication.

This service can be given in any church auditorium or parish house. If given in a parish house, the piano should be placed at the back center of the platform. Two seven-branched candlesticks, one placed at the right and one at the left of the singers, will add atmosphere. The quartet should stand throughout the dramatization, two at the right and two at the left of the piano. If given in the church auditorium, the regular choir loft will, of course, be used. No curtains are necessary and all entrances and exits are to be made by way of the aisles of the church or auditorium. The Interpreter should stand at a lectern at the right of, but not on, the platform, or be set off in some way near by, but apart from the place of the main action.

### The Quest for God

#### *Episode I*

THE CREATION

*God—The Miraculous*

*(The* INTERPRETER *takes her place at the lectern, and reads impressively the single phrase)*

INTERPRETER: "In the beginning God."

QUARTET: "Deep River"

*(While the* QUARTET *sings, the lights are turned out. In the darkness* ADAM *lies down on platform center with his back to the audience.* EVE *stands inconspicuously at the left not far from the steps leading to the platform. Lights on.)*

INTERPRETER: (Selections from "The Creation" by James Weldon Johnson, found in *God's Trombones*, published by The Viking Press.)

SOLO: "Breathe on Me, Breath of God"

*(Verses 1 and 2 should be sung. Then the soloist should wait until* EVE *has called* ADAM *before singing verse 3 for their exit.)*

PANTOMIME: "Adam and Eve" (Adapted from a scene from "The Green Pastures")

*(During the singing of* "Breathe on Me, Breath of God," ADAM *very slowly rises—comes to life—gains consciousness—somewhat after the manner of Michelangelo's "The Creation." After a little,* EVE, *watching him intently and fascinatedly, slowly goes to the platform and crosses to the right, always looking at* ADAM. *Finally she calls him:* "Adam——Adam," *and leads him off right, up the side aisle to the back of the church. This is the pantomime of the dawn of spiritual consciousness—the realization of God and love. The third verse of the hymn is sung as* ADAM *and* EVE *make their exit.)*

#### *Episode II*

THE PROPHETS

*God—Man Ascribes Character to Him*

*(The* PROPHETS, *gowned as in Sargent frieze,*[1] *enter down the aisle of the church in single file, about the width of the platform apart. They all move together and stop as* ELIJAH *reaches the steps of the platform.)*

INTERPRETER: As man, himself, grew in moral stature, his idea of God became increasingly rich. The Prophets ascribed character to God and conceived of him as the fountainhead of human, universal characteristics.

(ELIJAH *mounts the steps and crosses the platform and takes his position—as* ELIJAH *in Sargent's frieze—at right front of platform. As* ELIJAH *crosses the platform, the other prophets move forward until* ELISHA *reaches the steps, then they all stop. This action is repeated between the readings for each prophet.*

*(All reading is done by the* INTERPRETER *who repeats the name of each prophet as part of the speech.)*

INTERPRETER: Elijah—dynamic, dramatic, passionate—preached a God jealous, but divinely jealous, with a jealousy as deep as the very heart of us which cherishes the best that we know.

Elisha—quiet, sympathetic—lived God in a life of kindly service among his people as does many a consecrated pastor today.

Amos—rough shepherd of the hills—believed in the righteousness of God which demands an accounting for blessings bestowed. Being God's "Chosen People" was not merely an assurance of favor, but it was also an indication of Israel's responsibility. Exceptional talent carries with it a special obligation.

Hosea—who loved his wife with a love that suffered adversity triumphantly, and still glowed warm—found through his love a new understanding of God, God not of wrath but of love.

Micah—the prophet of justice and peace—proclaimed peace which would be brought about by living in accord with the rules of Jehovah.

QUARTET: "Hear, Thou, Our Prayer"

INTERPRETER: Jeremiah—lonely, sensitive, intuitive—was intimate with God. He felt God as a spirit within himself. With Jeremiah, God ceased being a national God. He became a personal God and thus universal—God of all.

Ezekiel—was the spokesman of his people during their captivity. His was a message of hope and faith; his the task to preserve the identity of a people through adversity.

Isaiah—brilliant, versatile, mystic—lived face to face with his ideals. Before them he felt his own inadequacy, but, by the

*(Continued on page 36)*

[1] A print of Sargent's frieze in colors may be obtained for 25 cents from the Boston Public Library, Boston, Mass.

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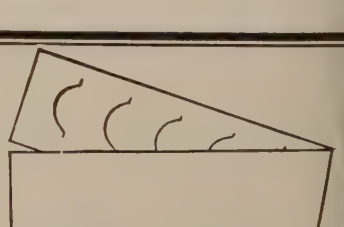

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# Current Film Estimates

**The National Film Estimate Service**

**All the King's Horses** (Carl Brisson, Mary Ellis) (Paramount) Light, preposterous, mythical-kingdom, musical-romance stuff. Again two doubles, king and famous movie star. Queen does not know difference! Sophisticated situation manages to dodge offense, by last reel. Good song and dance features.
For A: Hardly For Y: Unwholesome For C: No

**Behind the Evidence** (Norman Foster, Donald Cook) (Columbia) Elementary yarn about artistocrat hero losing wealth and sweetheart, turning newspaper man, stumbling on evidence that his winning rival is a crook. Then series of clumsy plots, fights, and shootings bring happy ending.
For A: Crude For Y: Hardly For C: No

**Best Man Wins** (Jack Holt, Edmund Lowe) (Columbia) Ordinary adventure story of two divers who risk their lives for each other, now friends, now enemies over same girl, engagingly played by Florence Rice. Good photography of undersea action and diving mechanisms. Some painful scenes.
For A: Fair of kind For Y: Perhaps For C: Not the best

**Death Flies East** (Conrad Nagel, Florence Rice) (Columbia) Murder-mystery, laid on board transcontinental airplane, with involved and sometimes confused plot. Suspicion spread carefully over most of cast with surprise solution. Ordinary in acting and diaglog, artificial and muddily told story.
For A: Hardly For Y: Only fair For C: No

**Enter Madame** (Elissa Landi, Cary Grant) (Paramount) Hilarious, noisy comedy about temperamental operatic soprano, too busy with career to be wife to her husband and so almost loses him to gold-digging widow. Happy ending most convincing part. Amusing character scenes, good photography and music.
For A: Perhaps For Y: Fairly good For C: No interest

**Firebird, The** (Ricardo Cortez, Verree Teasdale) (Warner) A great actor, irresistible to all ages and social ranks, specializes in woman-hunting. He is murdered, and hunt for his murderer keeps up suspense for rest of film till guilt falls on least suspected character, of course.
For A: Hardly For Y: Unwholesome For C: No

**Folies Bergere** (Maurice Chevalier, Merle Oberon) (U. A.) Stage spectacle, striking in costumes, sets, and elaborate dances. Chevalier in dual role as Baron and dancer—both woman-chasers, irresistible, indistinguishable by wife or mistress. Carefully suggestive. Almost too much Chevalier.
For A: Depends on taste For Y: Unwholesome For C: No

**Gigolette** (Adrienne Ames, Donald Cook) (RKO) Society heroine, down on luck, given job by cheap, good-hearted grafter in his low-grade night club, meets rich playboy. Marriage near, but misunderstanding postpones happy ending a few reels. Rather too earthy and common to amuse greatly.
For A: Mediocre For Y: Hardly For C: No interest

**Gold Diggers of 1935** (Alice Brady, Dick Powell) (First National) Glorifies large-scale gold-digging by most of cast from the rest of it, in a hotel that gouges everybody. Musical-comedy hash, with some amusing comedy, but top-heavy with gigantic spectacle, mere wealth, and endless "effects."
For A: Depends on taste For Y: Doubtful For C: No

**Great Hotel Murder, The** (McLaglen-Lowe) (Fox) Manages to be fairly engrossing mystery, holding interest and suspense despite farcical humor by McLaglen as dumb, floundering detective and the self-assurance of Lowe, amateur sleuth, who does finally run down the killer rather cleverly.
For A: Fairly good For Y: Probably good For C: No interest

**It happened in New York** (Lyle Talbot, Gertrude Michael) (Universal) Artificial, implausible, sensational farce-comedy, giving many laughs and little sense. Humble, engaged couple trying to make good get impossibly involved with sexy, temperamental, movie star and her harebrained manager. Utterly overdone.
For A: Depends on taste For Y: Better not For C: No

**Let's Live Tonight** (Tullio Carminati, Lillian Harvey) (Columbia) Rich rounder loves seriously innocent heroine at Monte Carlo. Sails away but cannot forget. Returns to find her engaged to his brother. Sudden reversal in all hearts for happy ending. Sophisticated, saccharine, improbable.
For A: Hardly For Y: Better not For C: No

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen*. They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

*A—Intelligent Adults*
*Y—Youth* (15-20 years)
*C—Children* (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

**Life Begins at Forty** (Will Rogers, Rochelle Hudson) (Fox) One of best Rogers' films to date, with Will as easy-going, shrewd, country editor outsmarting his enemies and helping his friends. Ambling dialog and action typical, with many rollicking moments and constant character interest.
For A: ***Excellent*** For Y: ***Excellent*** For C: ***Very good***

**Little Men** (Erin O'Brien-Moore and juveniles) (Mascot) The Alcott story faithfully and sympathetically filmed with competent cast. Human story of boys, stern principal, and mothering matron in New England school. Slender plot, much pathos and sentiment. Wholesome character interest.
For A: ***Pleasant*** For Y: ***Good*** For C: ***Good but sad***

**Living on Velvet** (Kay Francis, George Brent) (First National) Aviator-hero, after serious crash, turns to drink and senseless escapades. His whimsies, rather sickening to audience, are irresistible to heroine who marries but fails to "reform" him. Pretentious, artificial, with stilted and empty dialog.
For A: Stupid For Y: Worthless For C: No

**Lottery Lover** (Lew Ayres, Pat Patterson) (Fox) Thin but lively musical comedy of U. S. naval cadets on shore leave in Paris. Shy hero draws lucky lottery number and unwillingly woos popular French actress. Amusing situations, capable acting, and pleasant romance between hero and his tutor.
For A: Depends on taste For Y: Perhaps For C: No

**Mills of the Gods** (May Robson, Fay Wray) (Columbia) One of Robson's best screen roles to date, as dynamic grandmother fighting her contemptible family and saving their plow-manufacturing plant. Glamorous seduction of hero by heroine helps transform all into happy ending.
For A: ***Good*** For Y: Better not For C: No

**Right to Live** (Colin Clive, George Brent) (Warner) Distinctive, well-acted screening of Maugham's problem play. Hero-husband, crippled in air-crash, deliberately throws his wife and attractive brother together, with natural result, and solves situation by suicide. Mature, not sensational.
For A: ***Exceptional*** For Y: Probably good For C: No

**Roberta** (Fred Astaire, Irene Dunne) (RKO) Elaborate musical-comedy stuff, slight and improbable in plot, rich in sets, costumes, Jerome Kern music, and extraordinarily fine solo dancing and ballet maneuvers. A treat for those who prefer eye-and-ear-filling effects and fashion show to drama.
For A: Good of kind For Y: ***Good*** For C: Little interest

**Rocky Mountain Mystery** (Randolph Scott, Mrs. Leslie Carter) (Paramount) Crude western melodrama with all usual ingredients of sinister thrills, heavy villainy, built-up perils, concealed identities, slapstick comedy, and impossible heroics. Pitiful vehicle for Mrs. Leslie Carter and George Marion.
For A: Crude For Y: Hardly For C: No

**Scarlet Pimpernel, The** (Leslie Howard and fine cast) (U.A.) Notable British film with colorful background of French Revolution. Howard superb as English nobleman playing simpering dandy to hide identity, daringly directing rescue of French aristocrats from guillotine. Rare romantic drama.
For A: ***Excellent*** For Y: ***Excellent*** For C: No interest

**School for Girls** (Sidney Fox, Paul Kelly) (Liberty) Mawkish story of injustice and tyranny in reform school for girls, distorting ethics and offending good taste. Heroine wrongly convicted, runs through hectic experiences to final marriage with young director. Banal, cheap, unconvincing.
For A: Cheap For Y: No For C: No

**Sequoia** (Jean Parker, Russell Hardie) (MGM) Beautiful photography of natural wild animal life in Sierras. Strong preachment against wild game hunting. Amazing "acting" by chief animal "actors"—puma and deer. Unusual, thrilling, some heavy human villainy and animal fights too exciting for children.
For A: ***Interesting*** For Y: ***Very good*** For C: Thrilling

**Shadow of Doubt** (Ricardo Cortez, Virginia Bruce) (MGM) Complex murder mystery, sophisticated in situation and dialog. Most of cast are suspects but all is gayety and hilarity. Eccentric spinster tracks down real murderer. Constance Collier deserves better.
For A: Depends on taste For Y: Better not For C: No

**Society Doctor** (Chester Morris, Virginia Bruce) (MGM) Supposed inside life and work of hospital staff, with old doctors as unscrupulous grafters, young internes as breezy heroes, and nurses as heroines. Slang, wisecracks, snappy heroics, and melodramatic shooting finish. Overdrawn throughout.
For A: Perhaps For Y: Better not For C: No

**Straight from the Heart** (Mary Astor, Roger Pryor) (Universal) Charming baby actor is made center of a sordid situation in which underworld heroine, devoted to the waif, defeats crooked purposes of her politician fiancé who plans to rob the poor once he is elected. Rather drab entertainment.
For A: Hardly For Y: Not good For C: No

**Under Pressure** (McLaglen-Lowe) (Fox) Two tunnel workers, one dumb, one clever, allies in digging to beat rival gang, rivals in love over attractive heroine. Thrills and endless yelling of abusive orders. Vivid picturing of "sand-hog" life under compressed air.
For A: Hardly For Y: Probably good For C: Too strong

**West Point of the Air** (Wallace Beery, Robert Young) (MGM) Pictures very vividly U. S. Army aviation training from crude beginnings. But the father-son motif gets mawkish or depressing at times. Some false thrills, and vamp lugged in for romantic punch merely adds unpleasantness.
For A: Fairly good For Y: Mostly good For C: No

**While the Patient Slept** (Aline McMahon, Guy Kibbee) (Warner) Just another mystery melodrama. Designing relatives wait at bedside of old man. Two murders follow fast. Particularly offensive detective "works" on the case. Only slight comic relief by McMahon-Kibbee team. Tiresome hodge-podge.
For A: Waste of time For Y: Hardly For C: No

**Whole Town's Talking, The** (Edward G. Robinson) (Columbia) Lively farce and tense melodrama. Timid clerk's exact resemblance to escaped murderer (rich dual role for Robinson) involves him in trouble till killer meets gangster's death. Implausible, grim in spots, but well acted and suspenseful.
For A: Good of kind For Y: Perhaps For C: No

**Wicked Woman, The** (Mady Christians, Charles Bickford) (MGM) Killing her worthless husband, devoted young mother takes new name in new town to win happiness for her four children. Finally confession, acquittal, and marriage for her. Heavily sentimental and involved but mother role notable.
For A: Depends on taste For Y: Unsuitable For C: No

**Winning Ticket, The** (Leo Carrillo, Ted Healy) (MGM) Farce-comedy on winning sweepstakes ticket bought by humble Italian barber. Ticket lost, long hunt, endless disappointments until accidental success. Hilarious slapstick and vociferous low character comedy keeps fun going fairly well.
For A: Hardly For Y: Probably good For C: Funny

# What's Happening in Religious Educatio

AT A MEETING held during the week of March 18-23, in St. Louis, the Curriculum Committee of the Disciples of Christ was reorganized and enlarged in points of sponsorship, scope, and personnel to represent and include all aspects of the educational life of that communion. This Curriculum Committee on Christian Education now includes those missionary education, social education, stewardship education, and student education phases which were once projected separate and apart from the main educational stream. It also includes a section on higher education which will grapple with problems in academic curriculum plus the relations of such curriculum to pre-college local church work.

The annual sessions of this Committee cover a six-day period and are supplemented with sectional meetings throughout the year. The Committee, consisting of approximately sixty persons, operates through eight age level and functional sections. Dr. W. C. Bower is chairman and Mr. Roy G. Ross, vice chairman. This year Professor Frank M. McKibben, of Northwestern University, attended the sessions as special adviser.

GOODWILL DAY, May 18, is more widely observed throughout the world each year. This year American schools and churches will give special attention to the celebration. From London, a message will be broadcast by the school children of Wales to the school children of all the world. In Europe, a special Goodwill Day Journal will be published in seven languages and widely distributed.

Materials concerning the occasion may be secured from the Federal Council of Churches, New York City, the National Education Association, Washington, D.C., and the National Council for Prevention of War, Washington, D.C.

THE year 1935 marks the four hundredth anniversary of the printed English Bible. It was in 1535 that Miles Coverdale's translation was published—the first printed English Bible. The American Bible Society proposes, therefore, to celebrate this event in a worthy way. Official church gatherings, such as general assemblies, conventions, synods, and annual conferences, are being asked to set aside a certain period of time in their dockets in recognition of this anniversary. At intervals during the spring and early summer, the Society expects to issue pamphlets and articles on various subjects related to the anniversary. The celebration will terminate on December 8 when the churches of America, individually and in their customary manner, will observe Universal Bible Sunday with this anniversary as the recommended theme.

THE tenth annual meeting of the American Association for Adult Education will be held in Milwaukee, Wisconsin, on May 20, 21, and 22. There will be sessions on public schools as adult education centers; adult education in rural communities; adult education under public auspices; vocational education and adjustment for adults; rural library service; avocational interests of adults; training community leaders; readability; and mechanical aids to learning. Representatives of organizations with adult education programs and all other interested persons are cordially invited to attend the meetings.

THE tenth annual Seminar in Mexico, under the auspices of the Committee on Cultural Relations with Latin America, will be held in Cuernavaca and Mexico City from July 3 to 23. The Seminar consists of three weeks of lectures, round-table discussions, and field trips. It supplies a general introduction to Mexican history, economics, art, international relations, and archaeology, under the leadership of outstanding Mexican and American authorities in many fields.

Applications and requests for detailed information should be addressed to Hubert C. Herring, Executive Director, Committee on Cultural Relations with Latin America, 287 Fourth Avenue, New York City.

THE American Bible Society recently announced the appearance of the first complete New Testament in the language spoken by the Cheyenne Indians of Montana and Oklahoma. The credit for the painstakingly careful translation of this new New Testament belongs to Rev. Rodolphe Petter, who has spent more than four decades in ministry to the Cheyenne Indians.

The publication of the Cheyenne New Testament brings the total number of languages in which the entire New Testament has appeared up to 199, while the grand total of languages in which Scripture translation has occurred is now 954.

DR. J. W. McDONALD, for ten years executive secretary of the Presbytery of Kansas City, Missouri, Presbyterian Church, U.S.A., has been elected as the new general secretary of the Kansas City Council of Churches. Dr. McDonald begins his work May 1. In his former position as executive secretary his work has been distinguished for unusual statesmanship in church planning and in the guidance of policies for his own denomination and interdenominational relationships. Dr. McDonald has also done significant work in the field of adult religious education. He takes the place of Irvin E. Deer who resigned January 1 to take a position with the Motion Pictures Producers & Distributors of America, Inc.

## Spring Conventions

IOWA STATE COUNCIL OF CHRISTIAN EDUCATION
April 24-26.....Boone

WEST VIRGINIA COUNCIL OF CHRISTIAN EDUCATION
April 30-May 2.....Charleston

KANSAS COUNCIL OF CHRISTIAN EDUCATION
May 8-11.....Wichita

OHIO COUNCIL OF RELIGIOUS EDUCATION
June 2, 3.....Ada
June 4, 5.....Cleveland
June 6, 7.....Bellaire
June 8, 9.....Middletown

SOUTH DAKOTA COUNCIL OF RELIGIOUS EDUCATION
June 11-13.....Aberdeen

INDIANA COUNCIL OF CHRISTIAN EDUCATION
June 12-14.....Washington

VIRGINIA COUNCIL OF RELIGIOUS EDUCATION
June 11, 12.....Bridgewater
June 12, 13.....Lynchburg
June 13, 14.....Radford

THE ninth quadrennial Convention of the World's Christian Endeavor Union (postponed from 1934 because of unsettled conditions in Europe) is announced to be held in Budapest, Hungary, August 2-7, 1935. The program will give equal recognition to three languages—Hungarian, German, and English—and the speakers and conference leaders will be chosen from every part of the world. The details for the convention are being arranged under the leadership of Dr. Daniel A. Poling of New York and Dr. James Kelly of Glasgow, president and vice president of the World's Christian Endeavor Union, and with the heartiest cooperation of the Hungarian National Government.

The American delegation will divide into several tours of varying degrees of length and expense, covering the principal countries of Europe before and after the convention. One section of the delegation will visit the Holy Land. July 11 is named as the first sailing date (immediately following the International Convention in Philadelphia). The Travel Department of the International Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, Massachusetts, is arranging all details for the American contingent and will gladly furnish information as to prices, schedules, and other essential points.

THE fourth Pastors' Institute, which will be conducted jointly by the Divinity School of the University of Chicago, the Chicago Theological Seminary, and the Disciples Divinity House, has been announced for the week of July 29 to August 4. Because of the steadily increasing enrolment in the Institute, the number of study courses will be increased this year from nine to twelve. The classes will be conducted by members of the faculty of the three cooperating institutions and guest professors from other institutions. Afternoons will be used largely for conducted sociological tours to various Chicago neighborhoods and institutions. Lectures will be given in the evening, at which some of the newer technics in visual education, developed by the University, will be demonstrated.

AMERICA'S first newspaper edited exclusively "for young folks from seven to seventeen" has made its appearance on newsstands throughout the country. *The Boys' and Girls' Newspaper* is a weekly and has all the regular features and departments of a newspaper for adults, including sports, radio, movies, science, fiction, and comic strips. There is also a homemaking department for girls and an editorial page.

Discussing its policies, George J. Hecht, publisher, says: "We are going to try to give boys and girls what they want to read, and we believe we are well acquainted with their real likes and dislikes. We will give them all the news of the week without emphasis on crime, sex, and other morally harmful material. Our paper will have the tabloid size and format, but not the usual tabloid content."

*The Boys' and Girls' Newspaper* is published by The Parents' Magazine Affiliated Press, Inc., 9 East 40th St., New York City. Among its advisory editors are: Angelo Patri, famous author and educator; Dorothy Canfield, prominent authoress; Arthur Mee, editor of *The Children's Newspaper* of England; Clara Savage Littledale, editor of *The Parents' Magazine;* and Helen Ferris, executive editor of the Junior Literary Guild.

THE well-known Institutes of International Relations, conducted jointly by the American Friends' Service Committee, 20 S. 12th St., Philadelphia, and various colleges and universities, which will be held this summer, are as follows:

June 10-19—Atlanta, Ga.
June 10-21—Duke University, Durham, N.C.
June 12-22—Grinnell College, Grinnell, Ia.
June 24-July 5—Northwestern University, Evanston, Ill.
June 25-July 5—Wellesley College, Wellesley, Mass.
June 24-July 6—Whittier College, Whittier, Calif.
June 24-July 6—Mills College, Oakland, Calif.
June 5-15—Reed College, Portland, Ore.

The purpose of these Institutes is to provide an intensive course of study in certain significant aspects of modern international relations. Material is drawn from the fields of politics, economics, history, sociology, and religion. It has been demonstrated that a period of ten days or two weeks is sufficient to change attitudes, arouse new interests, initiate studies to be continued in succeeding months, and inspire a certain dedication to the social struggle toward an improved international order.

THE annual meeting of the Church Conference for Social Work and the National Conference on Social Work will be held in Montreal from June 9 to 15, with the cooperation of the Social Council of Canada. Among the principal addresses which will be delivered are: "Correlation of Protestant Social Work, Its Necessity and Scope" by Dr. Worth M. Tippy, of the Federal Council of Churches; "Case Work Technic in the Therapeutic Use of Religion" by Dr. Helen Flanders Dunbar, New York City; and "Training for Church Social Work" by Dean Earl F. Ziegler, Chicago, and Dr. Raymond G. Clapp, Cleveland.

THE current series of the "Church of the Air" programs, which will continue on the WABC-Columbia network until June 9, is presenting twenty leading churchmen during the spring months. These broadcasts will conclude the fourth consecutive season of the religious programs which are presented by the Columbia Broadcasting System in cooperation with representative church groups.

The "Church of the Air" series was established by the Columbia network in 1931 and is presented regularly each Sunday in morning and afternoon periods for nine months of each year. Its purpose is to bring to the microphone representative religious thought, both as to creed and to geographical sections.

THE annual meeting of the Religious Education Association will be held this year in Rochester, New York, from April 26 to 28. Members attending the conference will study the specific functions that should be undertaken by the Association today. Meetings for the general public, which open on Friday evening, will consider especially our emerging moralities. Headquarters of the conference will be at the Temple B'rith, 117 Gibbs Street, and rooms in the nearby Y.M.C.A. building will be used.

THE University of Chicago has recently acquired the oldest Armenian Gospel manuscript in America, tentatively dated in the ninth century. The document, which has never been fully collated, was purchased for the University's growing collection of New Testament manuscripts by Mr. Frederick T. Haskell of Chicago, and becomes a highly prized item of the collection.

The newly acquired manuscript is written in large Armenian uncial characters—or capital letters—on huge sheets of parchment sixteen inches high and twelve inches wide, contains parts of Matthew and Mark, and ranks among the half dozen oldest Armenian Gospel texts known.

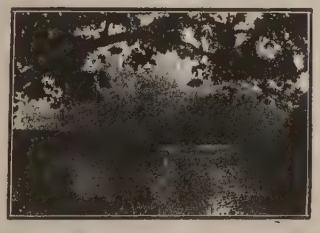
Professor Ernest C. Colwell of this University, one of the few American scholars expert in Armenian, will investigate and publish the manuscript, which is certain to be significant for the history of the New Testament text.

THE second conference for the coordination of parent education activities was held in Washington, D.C., April 7 and 8. Representatives of many agencies, including universities, the National Congress of Parents and Teachers, the Office of Education of the Department of Interior, the Federal Emergency Relief Administration, the Federal Council of Churches, and the International Council of Religious Education, met under the auspices of the National Council of Parent Education. The rapid development of the parent education movement has called for a coordination of the many agencies in such a way that the work can be properly correlated within communities.

ON MARCH 20 the Oregon Council of Churches came into being. For a year a committee, representing the Oregon Council of Religious Education, the Portland Federation of Churches, the Oregon Home Missions Council, the several denominations, and church colleges, has been at work developing plans. Although resources do not make possible the employment of a full-time secretary at present, through the generosity of the Presbyterian Church, Dr. Walter Van Nuys will give part time to the development of the program of the new state council.


**International Summer Schools and Camp Conferences**

***Dates for 1935***



LAKE GENEVA, WISCONSIN

*Council Officers' Training School*—July 1-6
*Older Girls' Camp*—August 5-17
*Older Boys' Camp*—August 19-31

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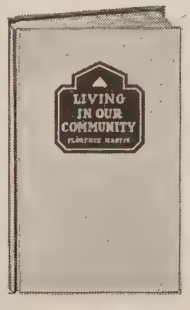
*Leadership School*—July 22-August 3
*Older Girls' Camp*—August 5-17
*Older Boys' Camp*—August 19-31

GENEVA GLEN, COLORADO

*Older Girls' Camp*—July 29-August 10
*Older Boys' Camp*—August 12-24



*For The Vacation Church School*

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The Bethany text published last year for the Primary Department and recommended to new schools is "Learning About Our Church" by Ellen E. Fraser.

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Christ and the Rich Young Man (Both by Hofmann) Christ and the Doctors

## Rethinking Religious Drama

*(Continued from page 32)*

glimpse of the Almighty they gave him, he was inspired.

QUARTET: "Holy, Holy, Holy" *(Repeat music without voices for exit of the* PROPHETS)

### *Episode III*

CHRIST, THE GREAT REVEALER

*God—A Source of Power*

*(There is no tableau for this episode.)*

INTERPRETER: And then Jesus walked the streets of Nazareth, and played among the low hills until he sensed the mighty secret of the power of God in human lives, and sought to demonstrate the way for us to tap this power.

*(A pause here for meditation.)*

(Read "A Christmas Sonnet," found in *Collected Poems* by Edwin Arlington Robinson, published by The Macmillan Co.)

QUARTET: "Light of the World, We Hail Thee" *(Verses 1, 2, and 4)*

(ANGEL OF THE HOLY GRAIL *and* GALAHAD—*participants in the next episode—enter down left aisle as verse 4 is being sung.)*

### *Episode IV*

*God—Transcendently Virtuous*

*(The* ANGEL OF THE HOLY GRAIL *crosses the platform, turns and faces* GALAHAD, *who kneels on both knees, with bowed head, before the* ANGEL *but some distance from her. When the music begins (singing of the Quartet, see below),* GALAHAD *looks up toward the* ANGEL.)

INTERPRETER:

And indeed he seems to me
Scarce other than my own ideal knight,
"Who reverenced his conscience as his king;
Whose glory was redressing human wrong;
Who spake no slander, no, nor listen'd to it;
Who loved one only and who clave to her"—

And we see him as he moved,
How modest, kindly, all-accomplished, wise,
With what sublime repression of himself,
And in what limits, and how tenderly;
Not swaying to this faction or to that;
Not making his high place the lawless perch
Of wing'd ambitions, nor a vantage ground
For pleasure; but through all this tract of years
Wearing the white flower of a blameless life,
Before a thousand peering littlenesses.

—"The Ideal Knight," from *The Quest of the Holy Grail* by TENNYSON

QUARTET: "Fairest Lord Jesus" *(Verses 1 and 3)*

*(The* ANGEL OF THE HOLY GRAIL *and* GALAHAD *exit right to rear of auditorium during singing of the third verse.*

*(For costuming, follow Abbey's pictures of* "The Holy Grail," *postcard reproductions of which may be obtained from the Boston Public Library.)*

### *Episode V*

*God—Wealthy in Poverty*

INTERPRETER: In an age when flagrant indulgence was ripe among the wealthy few, and suffering and poverty were the lot of the masses, there arose the wandering monks who went about to comfort and serve the people. Of them all, St. Francis was most lovable, finding beauty and inspiration in all simple, lovely things freely provided by a generous God.

(ST. FRANCIS, *who has been coming slowly down aisle left, takes position at center of platform, listening, looking as though he were saying the words of the poem.)*

INTERPRETER: Each small gleam was a voice.
A lantern voice—
In little songs of carmine, violet, green, gold,
A chorus of colors came over the water;
The wondrous leaf-shadows no longer wavered,
No pines crooned on the hills,
The blue night was elsewhere a silence,
When the chorus of colors came over the water,
Little songs of carmine, violet, green, gold.

Small glowing pebbles
Thrown on the dark plane of evening
Sing good ballads of God
And eternity, with soul's rest.
Little priests, little holy fathers,
None can doubt the truth of your hymning,
When the marvelous chorus comes over the water,
Songs of carmine, violet, green, gold.

—STEPHEN CRANE

QUARTET: "Canticle to the Sun," from the *American Student Hymnal,* published by D. Appleton Century Co. *(Verses 1, 3, and 5)*

(ST. FRANCIS *exits right during verse 5. He is gowned as in Giotto's picture,* "St. Francis and the Birds.")

### *Episode VI*

THE SEEKERS

INTERPRETER: Now we are the seekers for new revelations of God. The heritage of the ages is given into our hands, and with it all the mysteries of the ages. Some of them we must solve if we would fulfil our destiny.

"Truth," said a traveler,
"Is a rock, a mighty fortress;
Often have I been to it,
Even to its highest tower,
From whence the world looks black."

"Truth," said a traveler,
"Is a breath, a wind,
A shadow, a phantom;
Long have I pursued it,
But never have I touched
The hem of its garment."

And I believed the second traveler;
For truth was to me
A breath, a wind,
A shadow, a phantom,
And never had I touched
The hem of its garment.

—STEPHEN CRANE

SOLO: "Forward through the Ages"

RECESSIONAL: Interpreter and Quartet.

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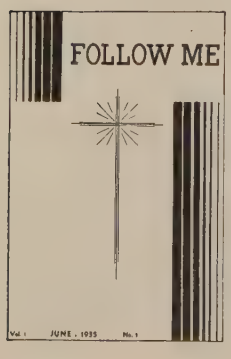


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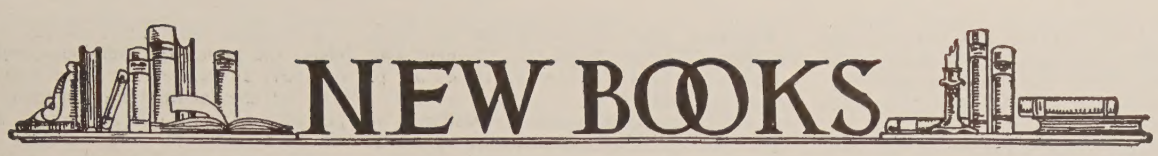


**The Power of Non-violence.** By Richard B. Gregg. Philadelphia, J. B. Lippincott Company, 1934. 359 p. Price $2.50.

In a world staggering under burdens, economic and psychological, created by past violence, and reverberating with the march of armies mobilizing for impending conflict, is it not time to ask whether there is a way to resolve human differences and achieve the good life for all? War and other forms of violence have failed.

This is no book of fine-spun theories. Nor is it an attack upon war and other forms of violence. It is a positive, convincing, well-documented presentation of a more excellent way. The author's practical realism is indicated as he begins with modern examples of non-violent resistance which have succeeded in about the degree that they have been thoroughgoing in their embodiment of the principle. He explains how non-violent resistance works.

"Non-violent resistance acts as a sort of moral jiu-jitsu. The non-violence and good will of the victim act like the lack of physical opposition by the user of physical jiu-jitsu, to cause the attacker to lose his moral balance. He suddenly and unexpectedly loses the moral support which the usual violent resistance of most victims would render him. He plunges forward, as it were, into a new world of values. He feels insecure because of the novelty of the situation and his ignorance of how to handle it. He loses his poise and self-confidence. The victim not only lets the attacker come, but, as it were, pulls him forward by kindness, generosity and voluntary suffering, so that the attacker quite loses his moral balance. The user of non-violent resistance, knowing what he is doing and having a more creative purpose and perhaps a clearer sense of ultimate values than the other, retains his moral balance. He uses the leverage of a superior wisdom to subdue the rough direct force or physical strength of his opponent."

A careful analysis of the psychological factors and states involved in violent and non-violent resistance in both parties to the conflict as well as in observers and society as a whole, reveals the superior effectiveness of non-violence. While violence ends usually in only a truce or armistice, at least psychologically, non-violence aims at and accomplishes real reconciliation because it reveals true values and seeks the highest good of all. Anger, hatred, and fear, the emotional states accompanying violence, are great wasters of energy both through consuming it and misdirecting it. Love, on the other hand, releases energy but conserves and accurately directs it, accomplishing vastly more in the long run.

Mass non-violence is possible and can be developed by a redirection of the means used to create mass fear, anger, and hatred, the necessary prerequisites of mass violence. Discipline is as essential to successful non-violent resistance as to military action. The years of discipline required to develop an efficient army would develop equally efficient non-violent forces which would be far more successful in settling conflict. The psychological discipline would in both cases be directed toward conquering fear, developing unswerving loyalty to the common welfare, and the willingness to sacrifice and suffer. The discipline would differ in the technics in which skill is developed, in the values most emphasized, and in the psychological attitudes toward the opponent.

***The book to which the Board of Editors is calling special attention this month is "The Power of Non-Violence" by Richard B. Gregg. It deserves careful and thoughtful reading.***

The high efficiency of non-violent resistance is due in part to its powerful effect upon the morale of the attacker. Not only does non-violent resistance outgeneral the militarists in breaking enemy morale. It is a great builder of morale in the non-resisting forces.

Non-violent resistance offers the solution to the class struggle. Violence as the method of the class struggle, being a bad means leads to a bad end, building up a vested interest in violence and its instruments—a dangerous thing for the workers. When the workers resort to violence, the counter-violence of the ruling class frightens the middle class into taking the side of capitalism in order to have security. But by adopting a method which does not use anger and violence, the workers can win the middle class to their side. By this method power to weaken opposition, to build up strength, and to win victory lies within the workers themselves.

In dealing with political aspects of non-violence, the author lays the basis for an entirely new penology.

> "The non-violent resister believes that a large part of the activities of the State are founded upon a mistake, namely, the idea that fear is the strongest and best sanction for group action and association. He believes that fear is divisive and therefore cannot be the foundation for permanent unity and strength. He believes that in the family and in education it has now been realized that fear is not a sound basis for action. There we find substituted the more positive and growth-stimulating forces of intellectual curiosity, wonder, love and cooperation. The non-violent resister looks forward to a time when a similar realization will come in regard to the larger associations of States. He believes that non-violent resistance will probably be an important means in reaching this realization."

The case of the conscientious objector is considered and the many charges against him ably met. In courage, in actual service to the state, in self-sacrifice, and in his contribution to the solution of the problems which precipitate war, the conscientious objector is superior to the soldier.

Biologically the case for non-violent resistance in an advanced civilization is strong. The warlike emotions are no longer valuable in preservation of life and tend to lower resistance to disease as was evidenced in the devastating influenza epidemic in 1918. To avoid anger, hatred, and fear is sound hygiene. The type of courageous love found in true non-violent resistance is a more efficient method of arousing, sustaining, and guiding energy than is either fear or anger. Even the non-violent resister who gives up his life has contributed to the understanding of this weapon and increased the probability of its further use. This is of value to the survival of the human race.

The non-violent resister does not want "peace at any price." He wants peace on the basis of true unity and offers to pay a part of the price himself rather than to exact the lives of others as the price. He believes that his own life offered in non-violent resistance is a more intelligent contribution to peace than the life of a soldier taken in battle.

Preparation for non-violence is not something someone else must do. It can begin here and now in daily life. And it will require long and diligent discipline. It is the exertion not of a negative but of a positive attitude—soul-force as Gandhi calls it. The sentiments which constitute this force are such as: love or a sense of unity of all life and things; sympathy, compassion, or pity; and a positive humility.

> "When the ideals of a number of sentiments are organized into a living whole, we have a system of values. Systems of values, as we have seen, are the real governors and controllers of nations. The whole idea of non-violent resistance with all its implications is an important part of a new and powerful system of values which, if accepted, will create a much finer and happier world."

Have sixteen centuries of more or less direct alliance with militarism with consequent failure to achieve the unity of God's family and the abundant life for the masses convinced the Church that achievement of the Kingdom of God lies in another direction? At any rate the present-day church is formulating a significant body of Christian doctrine in repudiation of war. Are Christian ministers and teachers ready to devote the resources of Christian education to developing in the next generation the rugged disciplines of non-violence? Let them read this significant book and ponder the question whether, after all, Jesus was not right in choosing the way of non-violence which led to the cross.

—H. C. M.

**Christ's Alternative to Communism.** By E. Stanley Jones. New York, The Abingdon Press, 1935. 302 p. Price $2.00.

Dr. Jones is convinced that our modern capitalistic, competitive society simply cannot be made to fit the new world which is striving to emerge, that if we cannot base the future on cooperation, we must perish. Fascism, he feels, does not present a permanent issue. It modifies the present order here and there, but leaves its essential nature unchanged. "It is national fever instead of national strength."

Materialistic Communism does present a real issue he feels. "Object to it as we may, and as I do, on the basis of its lack of liberty, of its compulsions, of its ruthlessness, and its materialistic atheism, nevertheless, it has founded society on a higher principle, namely that of cooperation."

The thesis of the book is clearly implied in its title. Dr. Jones quotes Luke 4:18-19 as Jesus' statement of his program and finds in making an analysis for our day that it contains: Good news to the poor—the economically disinherited; release to the captives—the socially and politically disinherited; the opening of the eyes of the blind—the physically disinherited; the setting at liberty the bruised—the morally and spiritually disinherited; the Lord's year of Jubilee—a new beginning on a world scale; the Spirit of the Lord upon me—the dynamic behind it all.

Pacific School of Religion

In this Jesus put the first content and meaning into the Kingdom of God on earth. With Jesus, theory and practice were one. He announced his program and then said, "Today it begins."

In closing, Dr. Jones sets forth nine specific steps which we can begin today to take, the first of which is:

"We can say, 'As far as I am concerned it begins right now.' We cannot wait till everybody is ready for it before we begin to practice it. We can anticipate the completed kingdom by acting in our own persons, and as far as possible in our relationships with others, as though it were already here. We can begin to live now as we expect to live when the Kingdom of God is fully operative."

In the remaining suggestions as to how this Kingdom of God may be made operative, there is a practicability that is at the same time refreshing and stimulating.

The reading of this book gives one a feeling closely akin to that passion aroused in the 1912-16 era by the slogan: "The evangelization of the world in this generation." If those who are sincerely seeking after solutions to the way out of our present chaos, were to study this book and *act on it*, indeed, the Kingdom of God might be established on this earth much sooner than has been dreamed possible.

—L.C.K.

**War Is a Racket.** By Smedley D. Butler. New York, Round Table Press, Inc., 1935. 51 p. Price $1.00.

Sensational evidence in proof of the claim in the title is given by one who has known the war racket from the inside. If these assertions against specific big business concerns and government agencies are false, here is a chance for a dozen libel suits. If they are true, America's major public enemies are not gangsters, but certain types of successful business men. The Major General offers a threefold method of control: conscript capital and industry before men; a plebiscite of only those subject to conscription for military service required to authorize a declaration of war; limit military and naval operations strictly to a defensive range. —H. C. M.


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THE HEIDELBERG PRESS
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**Kagawa and the Kingdom of God.** By Victor Edward Marriott. Chicago, The Kingdom of God Fellowship, 1935. 16 p. Price ten cents.

A brief pamphlet to aid the reader in a better understanding and a deeper appreciation of the great Japanese Christian leader, Toyohiko Kagawa. Excerpts from some of his recent writings form an excellent supplement to the text. A closing statement outlines the objectives of the Kingdom of God Fellowship of Chicago "formed with the idea of translating the ideals of Kagawa into American life."

**All in the Name of God.** By Everett R. Clinchy. New York, The John Day Company, 1934. 194 p. Price $2.00.

In the Preface to this interestingly written thought-provoking book, the author states that he has endeavored to "stake off a small corner of the problem of human relations in an attempt to learn some primary lessons . . . of intergroup conduct." He believes that "by realizing how Protestants, Catholics, and Jews within the United States feel with regard to the sanctities, the folkways, and the urges that characterize their respective groups, and by observing the attitudes and the behavior of each of the groups to the others, we may understand somewhat better the larger and more complicated problems which involve the conflicts of civilizations, nations, and races."

Through a historical approach to the problem, Dr. Clinchy helps the reader to see some of the causes, all too often ridiculously meager ones, of some of our present attitudes. To trace with him the part which religion has played in intergroup conflicts from the Pilgrims to the present day is a revealing experience which should cause every thoughtful Christian to hang his head in shame and to exclaim, "And all in the name of God!"

Some of the conclusions to which the author has been forced after his careful research study and broad experience in this field are no less tragic than the history through which we have come. For example, he states that the seeds of hatred are planted upon the soil of economic misery, political chaos, and general timidity and fear; that when those conditions exist some group is inevitably made the scapegoat for all the evils from which society suffers; and that "as wages rise the market value of hatred seems to depreciate."

The book does not, however, end with only a picture of the present situation projected against its historical setting, it goes on to indicate ways in which to deal more skillfully and successfully with "intercultural adjustments which heretofore have been left to the fumbling fingers of emotion and ignorance." The author's analysis of the problem, his constructive suggestions for dealing with it, and the extensive bibliography with which he ends the book are worthy of careful consideration.


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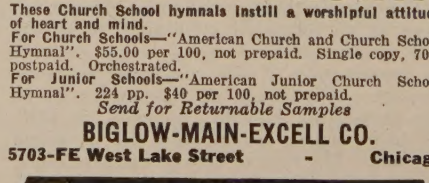


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For those who are seriously concerne about the racial and religious prejudices our day, as well as for those who are un ware of the far-reaching influences of suc prejudices, this is a significant book.

—G.I

**The Old World Historical Back ground of Religious and Moral Educa tion in Schools.** By Henry Lester Smit Robert Stewart McElhinney, and Georg Renwick Steele. Bloomington, Indiana, Bu reau of Cooperative Research, School of Ed cation, Indiana University, 1934. 144 Price 50 cents.

A study of religious and moral educatio among ancient peoples, with special refe ence to the Hebrews. The historical surve concludes with a chapter on the reformatio and post-reformation periods. Two othe publications in this series are promised. On is to deal with the moral and religious in struction being given in the various countrie of the world exclusive of the United States The final study will deal with the proble of religious and moral instruction in th public schools of the United States, wit program suggestions showing how the prob lem may be more adequately met.

**Forty Missionary Stories.** By Mar garet W. Eggleston. New York, Harper & Brothers, 1934. 162 p. Price $1.50.

In this book the author gives to Christia workers a series of short missionary storie which are practical, educational, and inspir ing. The backgrounds for these stories ar set in the many mission fields all over th world, so that the student and teacher o both home and foreign missions should fin them particularly helpful. —F. E. S

**An Outline of Religion.** By E. R. Ap pleton. New York, H. C. Kinsey & Com pany, Inc., 1934. 712 p. Price $5.00.

An account of the history of all religions from the far past to the immediate present While placing the Christian revelation in the center, the author traces in the chapters o his book the manner in which men of all races have "felt after" God.

**A History of Religion.** By Herbert H Gowen. Milwaukee, The Morehouse Publish ing Co., 1934. 698 p. Price $3.50.

This book tells the story of the religious history of mankind with the purpose of show ing "the vision of a divine purpose slowly but surely being realized, through which the human spirit is being led towards the goal set forth from all eternity." There are five main divisions of the book: Principles of Primitive Religion, Primitive Religions, State Religions of Antiquity, Religions of the Orient, Through Judaism to the Christ.

**Personality and Religion.** By Edgar Sheffield Brightman. New York, The Ab ingdon Press, 1934. 160 p. Price $1.50.

This book contains the Lowell Institute Lectures delivered at King's Chapel in Bos ton during the month of April, 1934. "It aim is twofold: first, to present compactly for the average educated man, the funda mentals of a personalistic philosophy of re ligion, including a restatement of the idea of a finite God; and, secondly, to offer some suggestions for a social philosophy."

**Training in Psychiatric Social Work** At the Institute for Child Guidance, 1927 1933. By Sarah H. Swift. New York, Th Commonwealth Fund, 1934. 177 p. Price $1.75.

A report on the professional training ac tivities in psychiatric social work of the In stitute of Child Guidance in New York. Th study covers a period of six years and deal with an appraisal of methods of guiding th student, with special reference to the prob lems of progress in training in relation t age, experiences, personality, and relation ship with the supervisor.

**That Strange Man Upon His Cross.** By Richard Roberts. New York, The Abingdon Press, 1934. 139 p. Price $1.25.

A forceful and vivid interpretation of the impact which the personality and influence of Jesus have made upon the life of the world.

**Why Two Worlds?** The Relation between Physical and Spiritual Realities. By Sidney Mayer. Philadelphia, J. B. Lippincott Company, 1934. 272 p.

A modern interpretation of "the natural law in the spiritual world," in which the author asserts the parallelism of the spiritual and the physical and insists upon their reciprocal relations.

**America Self-Contained.** By Samuel Crowther. Garden City, New York, Doubleday, Doran and Company, 1933. 340 p.

This book is a discussion of the amazing proposal that America solve her problem of international relationships by drawing completely within herself, becoming fully self-supporting and independent of other nations economically, socially, culturally, and politically.

**An Introduction to Sex Education.** By Winifred V. Richmond. New York, Farrar & Rinehart, 1934. 312 p. Price $2.50.

An authentic presentation of the physiology of sex, and of the history of the attitudes of primitive and civilized man toward it. Psychological and sociological problems growing out of sex are analyzed. The place of sex education in education as a whole is suggested. The chief contribution of the book is in the realm of factual information rather than of teaching methods.

**Jesus and the Word.** By D. Rudolf Bultmann. New York, Charles Scribner's Sons, 1934. 226 p. Price $2.00.

This book is a study of the message of Jesus based on a more radical selection of authentic material than we in this country are accustomed to accept. However, the study is constructive and practical. The reader's interest in Jesus is constantly turned "to what in his purpose makes a present demand on us." The book is especially to be recommended for its simple, straightforward treatment of the essentials of Jesus' teaching.

—T. D. D.

**The Life of Christ.** By Faughan Stock. New York, Henry Holt and Company, 1934. 230 p. Price $2.00.

The author of this book has arranged the story as it appears in the four Gospels and made one composite record. The arrangement is in the words of the authorized version. The account begins with John the Baptist's birth and ends with the Lord's ascension in Galilee.

When one finishes reading this book, he has read the total story of the life of Jesus as it now appears in the four Gospels. It is a book of charm and great worth. It is primarily for personal reading and study but will bear great value for group study as well.

—R. A. B.

**Conflicts of Policy in the Far East.** By George H. Blakeslee. Published jointly by Foreign Policy Association, New York, and World Peace Foundation, Boston, 1934. 56 p. Price 25 cents.

The sixth in a series of pamphlets for popular education in world affairs. Deals with conditions in China, Japan, and Russia and discusses the points of conflict involved in peaceful world relations among these nations and other world powers, including the United States and Great Britain. Suggested for mission study groups and other groups concerned with international problems.

**The Beloved Physician of Teheran.** By Isaac Malek Yonan. Nashville, Cokesbury Press, 1934. 117 p. Price $1.00.

This is a true story of the conversion of Dr. Sa'eed, Khan, Kurdistani, Lokman-Il-Mulk—"The man who walks with God and talks with God."

**The Mystery of Jordan Green.** By Margaret R. Seebach. Philadelphia, The Board of Publication of the United Lutheran Church in America, 1933. 222 p. Price $1.00.

This story is the first prize winner of the Rung Legacy Prize Contest for 1933. The John Rung Legacy was established to stimulate the writing of good fiction.

**Will He Find Faith?** By Sparks White Melton. Nashville, Tenn., Broadman Press, 1934. 143 p. Price $1.25.

A book of short devotional and inspirational addresses.

**Jesus and the Liberal Mind.** By Edwin McNeill Poteat, Jr. Philadelphia, The Judson Press, 1934. 237 p. Price $1.00.

A book of sermons, including an address delivered at the Northern Baptist Convention, Rochester, New York, May, 1934.

**His Unchanging Word.** By William Evans. Philadelphia, American Sunday School Union, 1933. 128 p. Price 50 cents.

This book contains lessons on "A Survey of the Bible" and "How to Master the Bible." It is designed primarily for use in the Christian education courses of the American Sunday-School Union: as a textbook in the correspondence courses, and as advanced courses in daily vacation Bible schools.

**250 Bible Biographies.** By Frank S. Mead. New York, Harper & Brothers, 1934. 250 p.

Here are portraits in miniature of two hundred and fifty men and women in the Bible, from Adam to Onesimus.

**The Ruth Brooks Cross Word Puzzle Book.** No. 2. By Ruth Brooks. Boston, Lothrop, Lee & Shepard Co., 1933. 127 p. Price $1.35.

**II. Esdras** (The Ezra Apocalypse). Edited by W. O. E. Oesterley. London, Methuen & Co., Ltd., 1933. New York, E. P. Dutton & Company. 194 p. Price $4.50.

**Insights Into Modern Hinduism.** By Hervey DeWitt Griswold. New York, Henry Holt and Company, 1934. 288 p. Price $2.00.

**Early Episcopal Sunday Schools: 1814 to 1865.** By Clifton H. Brewer. Milwaukee, Morehouse Publishing Co., 1933. 179 p. Price $1.50.


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**Bible Light on Everyday Problems.** By Marie Lemoine Harrison. New York, Fleming H. Revell Company, 1934. 245 p. Price $2.35.

**Word Studies in the Old Testament.** With a Hebrew-Christian Commentary containing Talmudical and Rabbinical interpretations on the Hebrew words of the Old Testament. By B. A. M. Schapiro. Published by the author, Bible House, New York City. 28 p. Price 50 cents.

**What Shall We Play?** Revised edition. By Edna Geister. New York, Harper & Brothers, 1935. 175 p. Price $1.50.

**The Gospel of Divine Action.** By Oliver C. Quick, Canon of St. Paul's. New York, E. P. Dutton & Company, 1933. 143 p. Price $1.50.

**Critical Problems in School Administration.** Twelfth Yearbook, Department of Superintendence, National Education Association of the United States. Washington, D. C., National Educational Association of the United States, 1934. 383 p. Price $2.00.

**Peloubet's Select Notes on the International Sunday School Lessons.** Improved Uniform Series: Course for 1935. By Wilbur M. Smith. Boston, W. A. Wilde Company, 1934. 411 p. Price $1.90; postpaid, $2.00.

**The Ivory Spires.** By F. W. Boreham. New York, The Abingdon Press, 1934. 279 p. Price $1.75.

**The Acts of the Apostles.** Revised version. With introduction and commentary by A. W. F. Blunt. Oxford, at the Clarendon Press, 1934. New York, Oxford University Press. 158 p. Price 95 cents.

**The Gospel According to Saint Mark.** Revised version. With introduction and commentary by A. W. F. Blunt. Oxford, at the Clarendon Press, 1934. New York, Oxford University Press. 160 p. Price 95 cents.

**The Inadequacy of Evolution as a World View.** By Chester K. Lehman. Scottdale, Pa., Mennonite Publishing House, 1933. 255 p. Price $1.25.


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## Council Officers' Training School

*(Continued from page 23)*

Conference library. Or one may choose to sit by the lake —on "Plymouth Rock" or on some fallen tree, or under the whispering silver birches and just dream and see the white sails on the lake. The evenings provide fellowship and helpful recreation.

### The Cost

*Tuition*—Two dollars if paid in advance. Three dollars if paid on the grounds. Advanced payments refunded when necessary within ten days of the opening of the school.

*Room and Board*—For the period, Monday noon through Saturday noon, $8.00.

### Accommodations

Conference Point, where the school is held, offers modern facilities for the student's comfort. All cottages are equipped with electric lights and single beds. Linen and hand towels are furnished. Pure drinking water is available at special fountains. Modern toilets are located conveniently over the grounds. The Marion Lawrence Memorial Building, the Chapel, Hamill Hall, the Dining Room, and the circle of cozy cottages present a "hilltop" of unusual attractiveness.

### Location

Conference Point is near Williams Bay, Wisconsin, a station on the Chicago and Northwestern Railroad, seventy miles from Chicago. It is also reached by paved highways. Students who enrol in advance will receive full directions for coming.

### Enroll in Advance

To send the two dollar enrolment fee in advance not only saves the student one dollar, but insures him of receiving additional advance information which is available.

Address all inquiries and send advance enrolment to your state secretary or to Harry C. Munro, 203 North Wabash Avenue, Chicago, Illinois.

## 1935 Geneva Camps and Schools

Geneva Glen, Colorado
*Girls' Camp*—July 29-August10
*Boys' Camp*—August 12-24
Lake Geneva, Wisconsin
*Council Officers' Training School*—July 1-6
*Girls' Camp*—August 5-17
*Boys' Camp*—August 19-31
Lake Winnipesaukee, New Hampshire
*Leadership School*—July 22-August 3
*Girls' Camp*—August 5-17
*Boys' Camp*—August 19-31

## Worship at a North-Woods Shrine

*(Continued from page 9)*

lands." Their happy voices and radiant faces invite us to join with them in their hymn of grateful praise.

The minister now takes his place in front of the rustic cross. From the high note of praise and adoration of the Doxology we pass quickly to the more somber note of confession in the Lord's Prayer in which all unite. The anthem, "Into the Woods My Master Went," suggests the healing power of nature for troubled and anxious hearts—

> Into the woods my Master went,
> Clean forspent, forspent.
> Into the woods my Master came,
> Forspent with love and shame.
> But the olives, they were not blind to him,
> The little gray leaves were kind to him,
> The thorn tree had a mind to him
> When into the woods he came.

Joyce Kilmer's immortal verse set to noble music re minds us that only God could make the murmuring pine and hemlocks, only God could create this woodland sanc tuary. We are conscious again that this is the house o God and this is the gate of heaven. We enter into th gates of the pine forests with thanksgiving and into th courts of the arbutus with praise.

The Scripture lesson is from the ninth chapter of Judge containing the famous parable of the trees in which th bramble, when asked to become king of the trees, threaten to start a fire which will devour the mighty forest in cluding the lordly cedars of Lebanon. One looks at th blackened stump from which the lesson is read and shudders at the prospect of another forest fire, started b careless vandals, which might destroy even this lovely shrine at which we now worship.

In the sermon which follows there is an earnest appea to preserve the forests, protect wild life, and become true conservationists in conduct and character, living in expec tation of building a new and better order of society in the spirit of the Living Christ.

What is so rare as a spring morning in the North Woods when the arbutus buds open and all nature vibrates and throbs with new life and hope? Then, if ever, come per fect days when the disciples of the risen Lord may live in expectation of meeting the Master once more on some brown trail that leads to a new Emmaus.

As we leave the woodland shrine to follow the trail back to the highway we are in a mood of high resolution. We are resolved to dedicate ourselves to the unfinished work which our fathers have thus far so nobly advanced. We are resolved to take increased devotion to that cause for which they gave the last full measure of devotion, that the churches of Christ under God shall experience a new birth of evangelism, at home and abroad, and that the hope of a redeemed humanity shall not perish from the earth.

## Materials for the United Youth Program

The following materials for use in connection with the United Youth Program, "Christian Youth Building a New World," are available:

1. *A poster* symbolizing the meaning of the movement. This is a significant piece of work and will be of value for use in the local church and in youth conferences and camps. Price, single poster 10c; in quantity orders, a discount will be given.

2. *A pamphlet* describing the program and giving detailed suggestions to local groups, entitled "Our Share in Building a New World," is also available. Single copies are 10c. In quantity orders, a discount will be given.

3. *"The Statement of Conviction,"* prepared and signed by the members of the Christian Youth Council of North America at its meeting in June, 1934, is available on bond paper 12x18. There is also an appropriate worship service available for use by local groups when they sign the above statement. Single copies are 5c. Discounts will be given for quantity orders.

Order materials either from your denomination, from your state council, or from the International Council of Religious Education, 203 North Wabash Avenue, Chicago Illinois.